AN INTRODUCTION

TO THE

MAITHILÍ LANGUAGE

OF

NORTH BIHÁR

CONTAINING

A GRAMMAR, CHRESTOMATHY & VOCABULARY.

BY

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(26)

PART I.

GRAMMAR.

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Owing to the delay in printing which has been found unavoidable, it has been thought advisable to issue the Grammar separately. The Chrestomathy and the Vocabulary are in the press and will be issued shortly.

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ERRATA.

In spite of great care, the following errors of the press, which are owing to the difficulty experienced by the printer in printing an entirely foreign language, have been detected. The necessary corrections should be made, as some are important. They are printed on one side only of the paper so that each correction can be cut out and pasted in the proper place in the body of the work.

		For	Read.
P. 5	L. 2 from bottom	Bengálí	Bangálí.
,, 7	,, 3 from top	ई	ईँ
,, 16	,, 3 from bottom	हा	हौ
,, ,,	Foot Note	Usualy	Usually
,, 20	The last three lines should be		

S.	चिरंजीविन् *chirañjívin*	long-lived.	चिरंजीविनी *chirañjíbiní.*
M.	चिरंजीवी *chiranjíbí*		चिरंजीबिन *chirañjíbin'.*
or	चिरंजिब *chirañjib*		or चिरंजीबि *chirañjíb'.*

		For	Read.
P. 21	L. 2 from bottom	*máná*	*mányá*
,, 22	,, 2 from top	*(suddh)*	*(s'uddh)*
,, 23	,, 5 ,,	which is	which is not
,, 24	,, 19 ,,	तौँ ड्ड	तौँ ह
,, ,,	,, 23 ,,	पुरुष	पुरुष
,, 27	Foot Note	ताँह	तोँह
,, 32	1	लीकनि	लोकनि
,, 36	4 from bottom	*janika*	*janiká*
,, 43	11 from top	*saah*	*sabh*
,, ,,	6 from bottom	*kí* ? what,	*kí*, what ?
,, ,,	Last line	and की *kí*, what?	की *kí*, what ? and केओ *keo*, any one, some one.

P. 44 L. 5 from top *omit* केओ *keo*, any one, some one, becomes कोनो *kono*.

„ „ „ 9 *after* "कोन *kon*" *insert* "and केओ *keo*, any one, some one, under similar circumstances always becomes कोनो *kono*.

	For	Read.
„ 45 „ 5 from top	*lotá*	*loṭá*
„ „ „ 16 „	*amot*	*amoṭ*
„ 46 „ 2 from bottom	Likenses	Likeness.
„ „ „ „	like what	like what?
„ „ „ „	like the same	like that.
„ „ Last line	how much	how much?
Numerals. pp. 47—49.		
	२० वीस	२० बीस
	२४ चैावीस	२४ चौबीस
	२६ छव्वीस	२६ छब्बीस
	६४ चौँसठि	६४ चौँसठि
	६५ पौँसट्ठि	६५ पैँसट्ठि
	९५ पँचानवे	पंचानबे
	९८ अँठानवे	अंठानबे
P. 50 L. 15 & 16 from top	section	chapter
„ „ „ 6 from bottom	it has	the verb has
„ 52 „ 11 from top	अव	अब
„ „ „ 12 „	ऐत *ait*	○ ऐत *-ait*
„ „ „ 14 „	○ अल *al*	○ अल *-al*
„ 53 „ 9 „	CHAPTER VIII.	*omit.*
„ 54 „ 4 „	*chah*	*chhah*
„ „ „ 6 from bottom	ओ	को
„ 55 „ 3 from top	कैन्हहि	कैन्हि
„ „ „ 8 from bottom	थिकैं *thikaiñ*	थिकैँ *thikãi*
„ 62 „ 2 & 1 from bottom	देखंहिं *dekhãh'ñ*	देखहिं *dekhah'ñ* or देखंहिं *dekhãh'ñ*

	For	Read.
P. 63 L. 6 from bottom	देखितंहुं	देखितँङ
,, 66 ,, 4 from top	देखितँ	देखितैँ
,, 70 ,, 18 ,,	*dehal'kai*	*dekhal'kai*
,, 72 ,, 3 from bottom	देखखथीन्हि	देखलथीन्हि
,, ,, ,, ,, ,,	*dekhal'thuīh'*	*dekhal'thính'*
,, 77 ,, 2 from top	देखल	देखल
,, 85 ,, 1 ,,	*sut liaik*	*sut'liaik*
,, 89 ,, 4 from bottom	एँ	०एँ
,, 92 2nd line of footnote	2. Fut.	1. Fut.
,, ,, ,, 8 from top	or पाएल *páĕl,*	*omit, but see addenda.*
,, 95 ,, 10 ,,	*euphonic*	*omit.*
,, 99 ,, 5 ,,	होइतऊँ	होइतऊँ
,, 100 ,, 10 from bottom	*bájáĕb*	*bajáĕb*
,, 101 ,, 4 ,,	*after chhoṛab, insert* or छाड़ब *chháṛab*	
,, ,, ,, 1 ,,	*after aṛáĕb insert,* or आड़ब *áṛab*	
,, 107 ,, 1 ,,	*after jáĕb insert* or लेलेँ जाएब *lelē jáĕb*	
,, 109 ,, 3 from top *for*	कीतय	*read* कोतय
,, ,, ,, 6 ,,	कीन्हि	,, कोन्हि
,, 110 ,, 15 ,,	कीहन	,, कोहन

INTRODUCTION.

In submitting the following somewhat full Grammar of the Maithilí dialect to the Society, I wish to explain the sources of my information.

They may be divided into two classes.

1*st*.—Forms obtained by translating into Maithilí.

2*nd*.—Forms obtained by translating from Maithilí.

The first I obtained as follows. I printed paradigms of all the forms in Hindí and Saṃskṛit Grammar and circulated them as widely as possible amongst the Paṇḍits, Village School Masters and educated Native Gentlemen of Northern Mithilá, with directions to give the exact translation of each of these forms in their own native language.

I was enabled in this way, to collect some fifty most useful books of forms, supplied by representatives of all classes of society, from the village *guru*, who knew little more than the herd-boys he taught, to the most learned Paṇḍits of Mithilá. I am glad to say that the utmost interest was taken in my design, for the people are proud of their language and were pleased at the idea of its being made a polite one, by obtaining the honour of print. I shall have more to say on this point bye and bye. These books of paradigms formed the basis of this Grammar. They were compared with each other; and where one was found wanting, another supplied the deficiency. At the same time, it must not be imagined that they showed many mutual discrepancies: on the contrary, considering the many varied sources from which they were derived, their unanimity was wonderful and justifies me in hoping that what I here publish will be found fairly accurate.

With regard to the forms obtained by translating from Maithilí, they were obtained in various ways. In cutcherry I collected myself a large number of words from the mouths of the witnesses who came in from a distance. These I found very useful in checking the books of forms above referred to. I also collected a number of country songs, which afforded invaluable materials when properly sifted.

From these two sources, aided by the practical knowledge possessed by myself and one or two native friends, the following grammar has been compiled. I wish I could believe that it is thoroughly accurate; all I can say is that we have done our best to make it as accurate as possible.

Our greatest difficulty has been experienced from the luxuriance of the language. The verb, especially, much tried our patience. Maithilí is a *bolí* in the literal sense of the word. Beyond a History of Kṛishṇa and

the songs of Vidyápati Ṭhákur, I know of no literary work which it possesses. It is emphatically a spoken language. There is no standard to which it can be referred, and hence no form can be put aside as vulgar or impure. It is hoped, not only by myself, that the publication of a treatise like the present will tend to fix a standard and to foster a literature which might easily arise in so racy and fluent a language.

For Maithilí *is* a language and not a dialect. It is the custom to look upon it as an uncouth dialect of untaught villagers, but it is in reality the native language of more than seven and a quarter* millions of people, of whom, as will be borne out by every official having experience of North Bihár, at least five millions can neither speak nor understand either Hindí, or U'rdú without the greatest difficulty. It differs from both Hindí and Bangálí, both in Vocabulary and in Grammar, and is as much a distinct language from either of them as Maráṭhí or Uṛiyá. It is a country with its own traditions, its own poets, and its own pride in everything belonging to itself.

For this reason, I hope that this grammar may be found useful to the officials who are brought into every day contact with the country, and that the too often, I fear, contemptuous ignorance exhibited of the *gáõwári*, may be superseded by a desire to learn a language, which cannot fail to be useful to them, and the acquirement of which is now made easier.

Maithilí is spoken by all the Hindús and Muhammadans, who inhabit the great plain which is bounded on the North and South by the Himálayas and the Ganges, and on the East and West by the Kośí and Gaṇḍak respectively. It is thus the native language, not only of the 7¼ millions of North Bihár, but also of the unnumbered millions of the Nepál Tarái, bordering on the districts of Champáran, Tirhut and Bhágalpúr. It has various dialects, differing slightly from each other, the two extremes being that of Champáran on the west, which approaches the language of Chaprá, and that of Bhágalpúr on the east which contains a few forms tending towards Bangálí. The dialect which I have adopted as a standard is that of the Madhubaní Sub-division, which is centrally situated, and which is admitted by all Bráhmaṇs to be the head-quarters of Mithilá. I have a practical and personal knowledge of the dialects of North Bhágalpúr,

* POPULATION OF—

Champáran	14,40,815
Tirhut	43,84,706
Begu Sarai Sub-Division of Munger	5,37,725
Supaul " " Bhágalpúr	5,65,747
Madhaipúrá " " "	3,91,086
TOTAL ...	73,20,079

Darbhangá (including Madhubaní) and Muzaffarpúr districts. The dialect of Champáran I only know through writings, and through information acquired from natives of that district whom I have met.

As to the character of the language, it is comparatively free from admixture with foreign words. It abounds in words of Hindúí origin, is composed mainly of words derived through Prákṛit from Saṃskṛit, and at the same time borrows freely from Saṃskṛit itself. Even the Musalmáns, while of course using more Arabic and Persian words than the Hindús, abstain from using them to anything like the extent to which their U'rdú speaking brethren of the north-west affect them, not excepting their sacred hymns connected with their religion. I give a few examples of these in the Appendix, and it will be noticed how extremely free they are, for their subject, from foreign words.

In conclusion, I have only to put on record my indebtedness to Mr. Etherington's excellent Hindí grammar. I have had it constantly by my side, and I have made its arrangement the skeleton which I clothed with Maithilí forms. In some paragraphs I have actually used Mr. Etherington's language; and I offer no excuse for doing so, as it would be impossible for me to express the subject-matter in clearer language, or in fewer words.

MAITHILÍ GRAMMAR.

PART I.

Chapter I.

THE ALPHABET.

§ 1. The Alphabets in use in Mithilá are three.—The Deva-nágarí, the Maithilí, and the Káyathí. The first is familiar to every reader of this, and need not be described here. It is not much used in common life, and seldom even in manuscripts.

§ 2. The Maithilí is the character used by the Maithil Bráhmaṇs, both in the affairs of common life, and in their sacred books. Few of the Bráhmaṇs, who are not professed paṇḍits, can read the Deva-nágarí character. The Maithilí character is also affected by Maithil Káyasthas, who pretend to be better educated than their fellows. The Maithilí character is nearly the same as Bangálí, differing only in one or two letters.

§ 3. The Káyathí character is that in general use throughout Mithilá by all educated persons who are not Bráhmaṇs. It is a corruption of the Deva-nágarí, and can be written much faster than the latter, or even than *shikasta* U'rdú. There is a clerk in my office in Madhubaní, who can write excellent Káyathí much quicker than even the most practised of the old "Persian" muharrirs. Besides the speed with which it can be written, it has the advantage of thorough legibility. It is being gradually introduced by Government into official documents and with considerable success, in spite of the opposition of the old Persian School of Government officials.

§ 4. A lithographed comparative table, giving specimens of these three alphabets, will be found at the end of this grammar.

Pronunciation.

(*a.*) *Vowels.*

§ 5. The vowels should be pronounced as in Saṃskṛit, with the following exceptions.

§ 6. The pronunciation of the vowel अ *a* is peculiar. It is not so broad as that of the corresponding vowel in Bengálí, but on the other hand it is broader than that of the neutral vowel in High Hindí. I know of no

sound exactly equivalent to it in any language with which I am acquainted. The best way of describing it is by saying that it is half way between the *o* in *not*, and the *u* in *nut*, when preceded by a hard guttural check, and followed by a soft labial check. It thus may be said to be the *u* in *cub*, rounded, or the *o* in *cob*, neutralized.

§ 7. *In words of more than one syllable*,—the short vowels अ *a*, इ *i*, and उ *u*, when final and preceded by consonants are not pronounced in prose and conversation. This is absolute in the case of अ *a*. E.g., फल, is pronounced *phal*, and not *phala*. With respect to इ *i* and उ *u*, the sound of the vowel, when written, does not entirely disappear. It however is pronounced very slightly indeed, being little more than an aspirate with the *colour (timbre, tonfarbe)* of the vowel.* When इ *i* and उ *u* are thus pronounced, I shall throughout this grammar represent them (in transliteration) by a simple apostrophe, and not by *i* or *u*, in order to prevent a tendency to mispronunciation. E.g. हुन्हि, will be written *húnh'*. It must be remembered however that this apostrophe must, in pronunciation, be *coloured* by the omitted vowel. Thus the pronunciation of the apostrophe in *húnh'*, for हुन्हि, is very different from that of the apostrophe in *ah'* for अहु. In the first it is coloured by the tone of the palatal vowel *i*, while in the second it is coloured by the tone of the labial vowel *u*. This final apostrophe can be nasalized by *anunásika*. E.g. नहिँ *nah'ñ*.

As in High Hindí, अ *a*, when unaccented and falling between two consonants, is frequently omitted in pronunciation in prose and conversation. This is especially noticeable in the conjugations of verbs. Throughout this grammar, I shall represent this unpronounced, unaccented अ *a*, in transliteration, by an apostrophe, ', which in this case will have a slight colour of the tone of the guttural vowel अ *a*. E.g. देखलिऐ, *dekh'liai*.

§ 8. It will thus be seen that I shall employ this apostrophe(') to represent three distinct colours of tone, a guttural colour, when medial and representing a *medial* अ *a*, and a palatal or labial colour, when final and representing a *final* or nasalized final इ *i* or उ *u*, respectively. And logically, I ought to represent the inert final अ *a* also by a guttural apostrophe, but this is neither customary nor necessary and would only tend to confusion. It is simpler to remember that medial apostrophe stands for guttural अ *a*, and that a final apostrophe or a final apostrophe nasalized, stands for a palatal इ *i* or a labial उ *u*, either simple or nasalized, respectively.

§ 9. ऐ *ai* is pronounced like the English word "I," and never like *oi*. It thus differs from अय् *ay* which has a broader sound. E.g. हैब *haib* is pronounced very differently from हयब *hay'b*.

§ 10. (ँ) *Anunásika* is pronounced like the nasal sound in the French word "*bon*". It will, throughout this grammar, except when final after a

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* A similar peculiarity is observed in Sindhí and Telugu.

short vowel which is not pronounced, be represented in transliteration by a circumflex over the qualified vowel. Thus अँ will be represented by *ã*, आँ by *ã'*, इँ by *ĩ*, ईँ by *ĩ'*, and so on. E.g. बाँहि *bã'h'*. When final, after a short vowel which is not pronounced, as explained in § 7, it will be represented by *ñ*. Thus, नहिँ *nah'ñ*.

Anusvára(ं) will only be used throughout this grammar as a *compendium scripturae* for ङ् *n·*, ञ् *ñ*, ण् *ṇ*, न् *n*, or म् *m* before another consonant of the same class. Thus बुंदा instead बुन्दा *bundá*. It will hence be represented in transliteration by *n·*, *ñ*, *ṇ*, *n*, or *m*, according to circumstances. This distinction between *anunásika* and *anusvára* is adopted in order to prevent any misapprehension as to pronunciation.

(*b*). *Consonants.*

§ 11. क *k*, ख *kh*, ग *g*, घ *gh*, ङ *n·*, च *ch*, छ *chh*, ज *j*, झ *jh*, ञ *ñ*, ट *ṭ*, ठ *ṭh*, ड *ḍ*, ड़ *ṛ*, ढ *ḍh*, ढ़ *ṛh*, त *t*, थ *th*, द *d*, ध *dh*, न *n*, प *p*, फ *ph*, ब *b*, भ *bh*, म *m*, य *y*, र *r*, ल *l*, व *v*, श *s'*, स *s*, and ह *h'* are usually pronounced as in Saṃskṛit. As usual in modern A'ryan languages, ज and य, and ब and व are frequently confounded both in pronunciation and in writing. I shall endeavour throughout this grammar to represent all *j* sounds by either ज or य, *y* sounds by य़, *b* sounds by either ब or व, and *v* and *w* sounds by व़ respectively. It is not usual, however, to make these distinctions in writing.

§ 12. The pronounciation of ण *ṇ* is peculiar. The lingual nature of its sound is much more marked than in the Saṃskṛit of Western India. It has more the sound of a muffled lingual *r* followed by a lingual *ṇ*; e.g. रावण is pronounced almost like *Rábarṇ*, the *r* in *rṇ* having a peculiar muffled sound, impossible to describe in writing. न *n* is occasionally substituted for ण *ṇ* and is then pronounced as *n*.

§ 13. ष *sh*, when standing alone and not compounded with another consonant, is always pronounced as ख *kh*. Thus षष्ठ *shashṭh* "sixth" is pronounced *khashṭh*. This pronunciation is universal: the vulgar even write such a ष *sh*, phonetically ख *kh*. In the compound consonant र्ष *rsh*, ष *sh* is also always pronounced as ख *kh*; e.g. आकर्षण *ákarshaṇ* is pronounced *ákarkhaṇ*. A similar pronunciation is optional in the compound ल्ष *lsh*; e.g. the word सुवल्षु (Saṃs. loc. plur of सुवल्) is pronounced either *suvalshu* or *suvalkhu*. By some this ख *kh* sound of ष *sh* is pronounced as a guttural breathing, and not as a guttural check,—something, but not quite, like the Persian خ *kh*, or the *ch* in *loch*. This pronunciation is, however, condemned by the best paṇḍits. The compound letter क्ष *ksh* is pronounced like च्छ *chchh*, which is occasionally written for it by the vulgar; *e.g.* लक्ष्मी is so written, and is pronounced as *Lakshmí* by purists, but is commonly written and pronounced लच्छमी *Lachchh'mí*. The compound ष्प *shp* is peculiar. It is pronounced something like *hfp*; *e.g.* पुष्प *pushp* "a flower" is pronounced *puhfp*.

§ 14. The letter ह *h*, when compound with य *y*, becomes ह्य *hy*, which is pronounced in a peculiar way. If *zh* be taken to represent the Persian ژ *zh*, the pronunciation of this compound can best be represented by *zhjy*; *e.g.* ग्राह्य, *fit to be accepted*, is pronounced *grázhjya*, the final अ *a* being retained in pronunciation, though usually inert, for the sake of euphony.

PART II.

NOUNS, ADJECTIVES AND PRONOUNS.

CHAPTER II.

GENDER, NUMBER AND CASE.

§ 15. The noun has two Genders,—Masculine and Feminine. Words derived direct from the Saṃskṛit, which were originally neuter, become masculine in Maithilí.

There are two numbers, the Singular, and the Plural.

§ 16. There are (counting the vocative) eight cases,—*viz.*, Nominative Accusative, Instrumental, Dative, Ablative, Genitive, Locative and Vocative.

§ 17. The NOMINATIVE has one invariable form, which is the same before all kinds and before all tenses of verbs. The vulgar, however, capriciously add the termination उआ *uá* or आ *á* to all nominatives, especially to those of proper names. E.g. घर *ghar* or घरुआ *gharuá*, a house; रघु *Raghú* or रघुआ *Raghuá*, a proper name: नेनी *není* or नेनिआ *neniá*, a girl.

§ 18. The ACCUSATIVE is formed by adding the postposition कें *kẽ* to the nominative. This postposition is however commonly dropped in writing and conversation, when no ambiguity is likely to arise. It is forbidden, however, to drop this postposition in this way, in the case of the pronouns of the first and second persons, for which special forms are provided. Throughout the ensuing paradigms, the termination is always given, but it must be understood, that, except in the cases above mentioned, it can optionally be discarded. In different parts of Mithilá the postposition is written के *ke*, कें *kẽ*, कैं *kãi*, and काँ *kã'*. The oldest form, which is met with most frequently in poetry, is कैं *kãi*, but the one most commonly used nowadays is कें *kẽ*.

§ 19. The INSTRUMENTAL denotes the instrument, means, cause, or agent by which a thing is done. It in no way corresponds to the so-called agent in Hindí, which is used before the past tenses of transitive words. It

is usually formed by adding सँ *sã*, of which सोँ *sõ* is an occasional variety. सोँ *sõ* is the poetical and older form. There is another form of the instrumental made by the addition of the syllable एँ *ẽ*. This is formed in two ways.

A. by the substitution of एँ *ẽ* for the final vowel in,—

(1) all nouns ending in अ *a*, which is not pronounced; e.g. फल *phal*, *fruit*, has for one of the forms of its instrumental फलेँ *phalẽ*.

(2) All nouns ending in आ *á*, *whether directly borrowed from Saṃskṛit, or from Prákritic sources.* E.g. कथा *kathá*, *a saying*, makes one of its instrumental forms कथेँ *kathẽ*, and नेना *nená*, *a boy*, similarly makes नेनेँ *nenẽ*.

B. In all other nouns by the simple addition of एँ *ẽ*, before which a final long vowel is shortened. Thus पानि *páni*, *water*, becomes in one form of the instrumental singular पानिएँ *paniẽ*, and बेटी *betí*, *a daughter*, similarly becomes बेटिएँ *beṭiẽ*.

§ 20. The Dative "is the case of the recipient or that form of the noun which indicates that in which the object of an action rests." It is similar in form to the Accusative, but the postposition के *ke*, केँ *kẽ*, कैँ *kãi* or काँ *kã'* is not liable to be dropped.

§ 21. The Ablative indicates separation or removal from. It is formed by adding the postposition सँ *sã*, of which सोँ *sõ* is an occasional variety. सोँ *sõ* is the poetical and older form.

§ 22. The Genitive "denotes connection generally, whether arising from origin or possession." Its sign is क *k*. An older form, but still in occasional use, is केर *ker*. In the pronouns, too, the distinguishing termination of the genitive is the letter र *r*. None of these three postpositions, क *k*, केर *ker* or र *r*, shows any symptom of being influenced by gender, as is the case with the corresponding Hindí postpositions का *ká*, के *ke* and की *kí*. Although really ending in an inherent short अ *a*, this final vowel is not pronounced in prose or in conversation, so that क *k*, केर *ker* and र *r* are usually pronounced as if they were क् *k*, केर् *ker* and र् *r*. In order to prevent mispronunciation, throughout the following paradigms, the postpositions क and र are written as part of the qualifying word. Thus नेनाक *nenák*, हमर *hamar*, and not नेना क *nená k*, हम र *ham r*, which would be the more logical way of writing them. But it must never be forgotten that क and र are postpositions and have not yet been so amalgamated with the principal word, that the whole forms one inflected base.

§ 23. The Locative indicates the place in, or the time at which a thing is done. It is formed usually by the postposition मेँ *mẽ*, of which मँ *mã* and मोँ *mõ* are optional forms. Of these three forms, मोँ *mõ* is the oldest and is usually found in poetry. An old form of the Locative ended, like the Saṃskṛit, in ए *e*. It now, however, appears in only a few adverbial sentences, such as घरे घरे *ghare ghare*, *in every house*.

§ 24. The VOCATIVE usually takes the same form as the Nominative. In speaking to a person of lower rank or age, the termination वा *vá* or आ *á* is used as follows. नेना *nená, a boy,* becomes रौ नेनवा *rau nen'vá.* नेनी *neni, a girl,* becomes गै नेनिआ *gai neniá.* रघु *Raghú,* a proper name, becomes रौ रघुआ *rau Raghuá.*

The following interjections are used with the vocative.

(a.) With masculine inferiors,—or familiarly, रौ *rau,* रे *re.*

(b.) With masculine equals or superiors, औ *au,* हौ *hau,* हे *he.*

(c.) With feminine inferiors,—or familiarly, गै *gai.*

(d.) With feminine equals or superiors, है *hai.*

CHAPTER III.

ON NUMBER.

§ 25. The plural number of nouns in Maithilí is simply formed by the addition of a noun signifying multitude. Those most commonly used are सभ *sabh* and सबहि *sabah'* meaning *all,* and लोकनि *lokani** meaning *people.* The last is only used with animate objects. सभ *sabh* and सबहि *sabah'* can be used indifferently either before or after the qualified noun. Thus नेना सभक *nená sabhak,* नेना सबहिक *nená sab'hik,* सभ नेनाक *sabh nenák,* सबहि नेनाक *sabah' nenák* and नेना लोकनिक *nená lokanik* are all possible forms of the genitive plural of नेना *nená, a boy.* लोकनि *lokani* be it observed, can only be used *after* the qualified noun. In all cases, whatever be the order of the words, the postposition deciding the case comes last.

§ 26. The same rules partially apply to pronouns: but, in addition to the word signifying plurality, many of them have entirely new bases for their plural forms.

§ 27. Throughout the following Paradigms, I shall generally only use the word सभ to designate the plural; but it must always be understood that unless specially forbidden, सबहि *sabah'* and लोकनि *lokani* can also be used.

CHAPTER IV.

DECLENSION OF NOUNS.

§ 28. There is in Maithilí really only one declension, but as the forms of some classes of nouns vary slightly from each other before some of the postpositions, it will be convenient to consider nouns in three classes.

§ 29. I. The first class will consist of all nouns ending in आ *á.*

II. The second class will consist of all nouns ending in inherent अ *a,* when it is not pronounced.

III. The third class will consist of all other nouns.

The difference between these three classes will be noticed on comparison of the Instrumental and Vocative singular.

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* The final *i* in this word is pronounced.

CLASS I.

ALL NOUNS ENDING IN आ *á*.

§ 30. (1) Example of a Masculine noun ending in आ *á*.

नेना *nená*, a boy.

SINGULAR एकवचन *Ek'vachan.*

Nom.	नेना *nená*,	a boy.
Acc.	नेना *nená*, नेना कें *nená kẽ*,	a boy.
Inst.	नेनें *nenẽ*, नेना सँ *nená sã*,	by a boy.
Dat.	नेना कें *nená kẽ*,	to a boy.
Abl.	नेना सँ *nená sã*,	from a boy.
Gen.	नेनाक *nenák*, नेनाकेर *nenáker*,	of a boy.
Loc.	नेनामें *nená mẽ*,	in a boy.
Voc.	रौ नेनवा *rau nen'vá*,	O boy, *(or respectfully)* औ नेना *au nená*.

PLURAL बहुवचन *Bahuvachan.*

Nom.	नेना सभ[1] *nená sabh*,	boys.
Acc.	नेना सभ[1] *nená sabh*, नेना सभकें[2] *nená sabh kẽ*,	boys
Inst.	नेना सभें[3] *nená sabhẽ*, नेना सभ सँ *nená sabh sã*,	by boys.
Dat	नेना सभ कें[4] *nená sabh kẽ*,	to boys.
Abl.	नेना सभ सँ[5] *nená sabh sã*,	from boys.
Gen.	नेना सभक[6] *nená sabhak*, नेना सभकेर *nená sabh'ker*,	of boys.
Loc.	नेना सभ में[7] *nená sabh mẽ*,	in boys.
Voc.	रौ नेनवा सभ[8] *rau nen'vá sabh*, औ नेना सभ *au nená sabh*,	O boys.

[1.] Other forms are सभ नेना *sabh nená*, नेना सबहि *nená sabah'*, सबहि नेना *sabah' nená* and नेना लोकनि *nená lokani*.

[2.] Other forms are नेना सबहिकेँ *nená sabah' kẽ*, and नेना लोकनि केँ *nená lokani kẽ*.

[3.] Other forms are नेना सबहिएँ *nená sab'hiẽ*, नेना सबहि सँ *nená sabah' sã*, नेना लोकनिएँ *nená lok'niẽ* and नेना लोकनि सँ *nená lokani sã*.

[4.] Other forms are नेना सबहि केँ *nená sabah' kẽ* and नेना लोकनि केँ *nená lokani kẽ*.

[5.] Other forms are नेना सबहि सँ *nená sabah' sã* and नेना लोकनि सँ *nená lokani sã*.

[6.] Other forms are नेना सबहिक *nená sab'hik*, नेना लोकनिक *nená lokanik*.

[7.] Other forms are नेना सबहि मेँ *nená sabah' mẽ* and नेना लोकनि मेँ *nená lokani mẽ*.

[8.] रौ नेना सबहि *rau nená sabah'*, औ नेना लोकनि *au nená lokani*.

§ 31. (2) Example of a feminine noun, ending in आ *á*.

कथा *kathá*, a story.

SINGULAR एकव्चन *Ek'vachan*.

Nom. कथा *kathá*, a story.

Acc. { कथा *kathá*, / कथा केँ *kathá kẽ*, } a story.

Inst. { कथेँ *kathẽ*, / कथा सँ *kathá sã*, } by a story.

Dat. कथा केँ *kathá kẽ*, to a story.

Abl. कथा सँ *kathá sã*, from a story.

Gen. { कथाक *kathák*, / कथाकेर *kathákér*, } of a story.

Loc. कथा मेँ *kathá mẽ*, on a story.

Voc. हे कथा *he kathá*, O story.

PLURAL बहुवचन *Bahuvachan.*

Nom. कथा सभ *kathá sabh*, stories.

Acc. { कथा सभ *kathá sabh*, / कथा सभ कें *kathá sabh kē*, } stories.

Inst. { कथा सभें *kathá sabhē*, / कथा सभ सँ *kathá sabh sā̃*, } by stories.

Dat. कथा सभ कें *kathá sabh kē*, to stories.

Abl. कथा सभ सँ *kathá sabh sā̃*, from stories.

Gen. { कथा सभक *kathá sabhak*, / कथा सभकेर *kathá sabh'ker*, } of stories.

Loc. कथा सभ में *kathá sabh mē*, in stories.

Voc. हे कथा सभ *he kathá sabh*, O stories.

CLASS II.

ALL NOUNS ENDING IN INHERENT अ *a*, WHEN THIS LETTER IS NOT PRONOUNCED.

§ 32. (1) Example of a masculine noun, ending in अ *a*.

फल *phal*, a fruit.

SINGULAR एकवचन *Ek'vachan.*

Nom. फल *phal*, a fruit.

Acc. { फल *phal*, / फल कें *phal kē*, } a fruit.

Inst. { फलें *phalē*, / फल सँ *phal sā̃*, } by a fruit.

Dat. फल कें *phal kē*, to a fruit.

Abl. फल सँ *phal sā̃*, from a fruit.

Gen. { फलक *phalak*, / फलकेर *phal'ker*, } of a fruit.

Loc. फल में *phal mē*, in a fruit.

Voc. हे फल *he phal*, O fruit.

PLURAL बहुवचन *Bahuvachan.*

Nom. फल सभ *phal sabh*, fruit.

Acc. { फल सभ *phal sabh*, / फल सभ केँ *phal sabh kẽ*, } fruit

Inst. { फल सभेँ *phal sabhẽ*, / फल सभ सँ *phal sabh sã*, } by fruit.

Dat. फल सभ केँ *phal sabh kẽ*, to fruit.

Abl. फल सभ सँ *phal sabh sã*, from fruit.

Gen. { फल सभक *phal sabhak*, / फल सभकेर *phal sabh'ker*, } of fruit.

Loc. फल सभ मेँ *phal sabh mẽ*, in fruit.

Voc. हे फल सभ *he phal sabh*, O fruit.

CLASS III.

ALL NOUNS NOT ENDING IN आ *á*, OR SILENT अ *a*,

§ 33. (1) Example of a masculine noun, ending in इ *i*

पानि *páni*,* water.

SINGULAR एकवचन *Ek'vachan.*

Nom. पानि *páni*, water.

Acc. { पानि *páni*, water, / पानि केँ *páni kẽ*, } water.

Inst. { पानिएँ *pániẽ*, / पानि सँ *páni sã*, } by water.

Dat. पानि केँ *páni kẽ*, to water.

Abl. पानि सँ *páni sã*, from water.

Gen. { पानिक *pánik*, / पानिकेर *pániker*, } of water.

Loc. पानि मेँ *páni mẽ*, in water.

Voc. हे पानि *he páni*, O water.

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* The *i* in the termination of this word is pronounced.

PLURAL बहुवचन *Bahuvachan.*

Nom. पानि सभ *páni sabh*, waters.

Acc. { पानि सभ *páni sabh*, / पानि सभ कें *páni sabh kẽ*, } waters.

Inst. { पानि सभें *páni sabhẽ*, / पानि सभ सँ *páni sabh sã*, } by waters.

Dat. पानि सभ कें *páni sabh kẽ*, to waters.

Abl. पानि सभ सँ *páni sabh sã*, from waters.

Gen. { पानि सभक *páni sabhak*, / पानि सभकेर *páni sabh'ker*, } of waters.

Loc. पानि सभ में *páni sabh mẽ*, in waters.

Voc. हे पानि सभ *he páni sabh*, O waters.

§ 34. (2) Example of a feminine noun ending in इ *i*.

नेनी *není*, a girl.

SINGULAR एकवचन *Ek'vachan.*

Nom. नेनी *není*, a girl.

Acc. { नेनी *není*, / नेनी कें *není kẽ*, } a girl.

Inst. { नेनिएँ *neniẽ*, / नेनी सँ *není sã*, } by a girl.

Dat. नेनी कें *není kẽ*, to a girl.

Abl. नेनी सँ *není sã*, from a girl.

Gen. { नेनीक *neník*, / नेनीकेर *neníker*, } of a girl.

Loc. नेनी में *není mẽ*, in a girl.

Voc. गे नेनिआ *gai neniá*, O girl.

PLURAL बहुवचन *Bahuvachan.*

Nom. नेनी सभ *není sabh*, girls.

Acc. { नेनी सभ *není sabh*, / नेनी सभ कँ *není sabh kẽ*, } girls.

Inst. { नेनी सभेँ *není sabhẽ*, / नेनी सभ सँ *není sabh sã*, } by girls.

Dat. नेनी सभ कँ *není sabh kẽ*, to girls.

Abl. नेनी सभ सँ *není sabh sã*, from girls.

Gen. { नेनी सभक *není sabhak*, / नेनी सभकेर *není sabh'ker*, } of girls.

Loc. नेनी सभ मेँ *není sabh mẽ*, in girls.

Voc. गै नेनिआ सभ *gai neniá sabh*, O girls.

§ 35. (3) Example of a masculine proper noun ending in ऊ *ú*.

रघू* *Raghú* a proper noun.

Nom. रघू *Raghú*, Raghú.

Acc. रघू कँ *Raghú kẽ*, Raghú.

Inst. { रघुएँ *Raghuẽ*, / रघू सँ *Raghú sã*, } by Raghú.

Dat. रघू कँ *Raghú kẽ*, to Raghú.

Abl. रघू सँ *Raghú sã*, from Raghú.

Gen. रघूक *Raghúk*, of Raghú.

Loc. रघू मेँ *Raghú mẽ*, in Raghú

Voc. रौ रघुआ *rau Raghuá*, O Raghú *(or respectfully)* हौ रघू *hau Raghú.*

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* Usualy spelt thus in Maithilí.

Chapter V.

Adjectives गुणवाचक *Gunavâchak.*

§ 36. The Maithil adjective is not declined. It sometimes is liable however to a change on account of gender.

§ 37. As the rules for the formation of the feminine of adjectives are the same as those for the formation of the feminine of substantives, it will be convenient to treat the whole subject of gender at the present opportunity.

I must, however, preface my remarks by confessing that this will be found, I fear, to be the most incomplete part of this grammar. As a matter of fact the distinction of gender is observed but loosely: except to paṇḍits grammatical gender, as distinct from natural gender, is almost unknown; that is to say, adjectives only become feminine when applied to female living creatures, and hence I have found considerable difficulty in collecting sufficient examples to warrant me in forming general rules.

§ 38. It is a well known fact that in High Hindí the adjectives which are derived from the *prákṛit* stock of the language, and which end in आ *á* are in reality the only ones in that language which are affected by gender. Adjectives imported direct from the Saṃskṛit, and forming their feminines after the model of that language, do not form part of the living spoken stock of the Hindí dialect, but belong rather to the dead language of the books. The same is only partly true in Maithilí. In this language we find not only *prákṛit* but even some Saṃskṛit adjectives forming feminines distinctly the property of the language in which they have been adopted.

§ 39. The genitival terminations of High Hindí, का *ká*, के *ke*, and की *kí* evidently correspond to the *prákṛit* derived adjectives ending in °आ-*á*, °ए-*e*, and °ई-*í*. In fact the genitive of a substantive may be considered as, and is liable to the same changes as, a *prákṛit* derived adjective in °आ-*á*, °ए-*e*, and °ई-*í*.

§ 40. Without wishing it to be supposed that Maithilí is in any way whatever *derived* from High Hindí, it may be taken as a general rule that wherever a *prákṛit* derived word occurs both in High Hindí and in Maithilí, if that word ends in a long vowel in High Hindí, the *usus loquendi* of Maithilí tends to shorten that vowel. Thus we have

High Hindí.	*Maithilí.*
पानी *páni*	पानि *páni*, water.
पानी का *páni ká.*	पानिक *páni k(a)* of water.
बड़ा *bará.*	बड़ *bar (a)* great.

The above rule is not universal, for we have in Maithilí words like नेना *nená* a boy, नेनी *nenî* a girl, बेटा *betá* a son, and बेटी *betí* a daughter; but it is nearly so, and may be taken as general.

§ 41. It may be therefore remembered that what corresponds to the *prákṛit* derived termination °आ-*á* in High Hindí, is the *prákṛit* derived termination °अ-*a* in Maithilí; both corresponding to the *prákṛit* nominative in °ओ-*o*, and both apparently derived from it.

§ 42. Similarly prákṛit derived nouns, adjectives, and genitives in High Hindí ending in °आ-*á*, form their feminines by changing this °आ-*á* into °ई-*í*, while prákṛit derived nouns and adjectives in Maithilí ending in °अ-*a*, form their feminines by changing the °अ-*a* into °इ-*i*. This rule does not, be it observed, apply to the genitive in Maithilí, which has lost all trace of its former adjectival form. That the termination of the genitive °क-*k* (*a*) was originally an adjective, and derived from the Saṃskṛit कृत *kṛita*, through the prákṛit केरक *keraka* or केलक *kelaka* as suggested by Mr. Hoernle cannot I think admit of a doubt; for we have even at the present day the form °केर -*ker* used alongside of °क-*ka*, and a study of the older Maithilí poems, shows that the former termination is the more ancient, and has only been supplanted by, or contracted into the latter in comparatively modern times.

§ 43. To return, however to the subject of gender, the first rule to be observed is that in Maithilí, *Prákṛit-derived words ending in short* °अ-*a*, *form their feminine in short* °इ-*i*.

Examples:

Masc.	*Fem.*
गोर *gor* fair	गोरि *gor'*.
बड़ *baṛ* great	बड़ि *baṛ'*.
बुधिआर *budhiár* wise	बुधिआरि *budhiár'*

Note.—गोर *gor* also has an irregular feminine गोरिआ *goriá*.

§ 44. The second rule is peculiar to Maithilí, and is as follows. *Many pure Saṃskṛit words ending in* °अ-*a*, *adopted unaltered in Maithilí, form their feminines in short* °इ-*i*; *and that, whether in Saṃskṛit these words form their feminines in long* °ई-*í or not.*

Examples:

	Masc.	*Fem.*
Saṃskṛit	सुन्दर *sundar* beautiful	सुन्दरी *sundarí*.
Maithilí		सुन्दरि *sundar'*.
S.	धूसर *dhúsar* dusty	धूसरा *dhúsará*. or धूसरी *dhúsarí*.
M.		धूसरि *dhusar'*.
S.	अत्यंत *atyant* excessive	अत्यंता *atyantá*.
M.		अत्यंति *atyant'*.

The following may here be noted as irregular:

	Masc.	Fem.
S. M.	सुबेाध *subodh* wise	सुबेाधा *subodhá.* / सुबुधि *subudh'.*

§ 45. Rule III. *A few prákṛit-derived words ending in* ॰आ-*á, form their feminines in* ॰ई-*í*.

Examples:

Masc.	Fem.
बेटा *beṭá* a son	बेटी *beṭí* a daughter.
नेना *nená* a boy	नेनी *není* a girl.

§ 46. Rule IV. *Prákṛit-derived words signifying colour form their feminines as follows*:

Masc.		Fem.
उजर *ujar* or उजरा *uj'rá* or उजरका *ujar'ká*	white	उजरी *uj'ri* or उजरकी *ujar'kí.*
कारी *kárí* or करिआ *kariá* or करिक्का *karikká*	black	करिक्की *karikkí.*
पीरा *pírá* or पीअर *píar* or पिअरका *piar'ká*	yellow	पिअरकी *piar'kí.*
हरिअर *hariar* or हरिअरका *hariar'ká*	green	हरिअरकी *hariar'kí.*

Masc.		*Fem.*
लाल *lál* or ललका *lal'ká*	red	ललकी *lal'kí.*

Exception,—गोर *gor* fair, which makes गोरि *gor'*, or गोरिआ *goriá.*

Note also that नील *níl*, dark blue, which is adopted direct from the Saṃskṛit and which in that language forms its feminine नीला *nílá*, or नीली *nílí*, in Maithilí adopts नीली *nílí* as its feminine form.

§ 47. Rule V. The following classes of words, adopted directly from Saṃskṛit, form their feminines generally as in that language.

a. Verbal adjectives in ०इ-*i*, and ०ई-*í*, corresponding to Saṃskṛit adjectives in इन् *in.*

Examples :

	Masc.		*Fem.*
S.	मानिन् *mánin*	proud	मानिनी *mánini*
M.	मानि *máni*		or मानिनि *mánin'.*
S.	भाविन् *bhávin*	future	भाविनी *bhávini*
M.	भावी *bhaví*		or भाविनि *bhávin'.*
S.	हारिन् *hárin*	seizing	हारिणी *hárini*
M.	हारी *hárí*		or हारिनि *harin'.*
S.	धारिन् *dhárin*	bearing	धारिणी *dhárini*
M.	धारी *dhárí*		or धारिनि *dhárin'.*
S.	कारिन् *kárin*	doing	कारिणी *kárini*
M.	कारी *kárí*		or कारिनि *kárin'.*
S.	चिरंजीविन् *chirañjivin*	long-lived	चिरँजीबि *chirañjíb'* or
M.	चिरंजीबी *chirañjíbí*		चिरँजीविनी *chirañjíbiní.*
or	चिरंजिब *chirañjib*		or चिरँजीबिनि *chirañjíbin',*

As an irregular under this head falls,—

	Masc.		*Fem.*
S.	सुधर्मन् *sudharman*	virtuous	सुधर्मा *sudharmá.*
M.	सुधर्मा *sudharmá*		सुधर्मिणी *sudharminí.*

§ 48. *(b)* Participles of the Reduplicated perfect in °वस्-*vas*, and comparatives in °इयस्-*íyas.*

Examples:

	Masc.		*Fem.*
S.	विद्वस् (विद्वान्) *vidvas, (vidván)*	wise	विदुषी *vidushí.*
M.	विद्वान् *vidván*		
S.	गरीयस् *garíyas*	heavier	गरीयसी *garíyasí.*
M.	गरीआन् *garián*		
S.	लघीयस् *laghíyas*	lighter	लघीयसी *laghíyasí.*
M.	लघीआन् *laghián*		

§ 49. *(c)* *Nomina agentis* terminating in °अक *ak(a).*

Examples:

Masc.		*Fem.*
कारक *kárak*	a doer	कारिका *káriká.*
पालक *pálak*	a protector	पालिका *páliká.*
रक्षक *rakshak*	a guardian	रक्षिका *rakshiká.*
पाचक *páchak*	a cook	पाचिका *páchiká.*
सहायक *saháyak*	a helper	सहायका *saháyaká.*

§ 50. *(d)* Gerundials and past participles passive.

Examples:

Masc.		*Fem.*
मंतव्य *mantaby*	to be remarked	मंतव्या *mantabyá.*
बंदनीय *bandaníy*	praiseworthy	बंदनीया *bandaníyá.*
योग्य *jogy*	worthy	योग्या *jogyá.*
मान्य *mány*	reverend	मान्या *máná.*
साध्य *sádhy*	easy	साध्या *sádhyá.*

Masc.		*Fem.*
युक्त *jukt*	joined	युक्ता *juktá.*
सुद्ध (शुद्ध) *suddh (suddh)*	pure	सुद्धा *suddhá.*
आर्त *árt*	pained	आर्ता *ártá.*
खिन्न *khinn*	broken	खिन्ना *khinná.*

§ 51. *(e)* Other nouns and adjectives as,—

Masc.		*Fem.*
धूर्त *dhúrt*	a knave	धूर्ता *dhúrtá.*
श्याम *s'yám*	dark	श्यामा *s'yámá.*
गरिष्ठ *garishth*	heaviest (venerable)	गरिष्ठा *garishthá.*
श्रेष्ठ *s'reshth*	excellent.	श्रेष्ठा *s'reshthá.*
वृंद *vrind*	numerous	वृंदा *vrindá.*
आर्य्य *árjy*	respectable	आर्य्या *árjyá.*

§ 52. Rule VI. The following anomalous forms should be noticed.

(a) राजा *rájá*, a king, makes रानी *rání* a queen.

(b) Forms borrowed from Saṃskṛit *nomina agentis* in ॰तृ *tri* present some curious anomalies.

Examples.

	Masc.		*Fem.*
S.	धातृ *dhátri*	creator	धात्री *dhátrí.*
M.	धाता *dhátá*		धातृ *dhátri.*
S.	ज्ञातृ *jnátri*	knower	ज्ञात्री *jnátrí.*
M.	ज्ञाता *jnátá*		ज्ञातृ *jnátri.*
S.	पातृ *pátri*	protector	पात्री *pátrí.*
M.	पाता *pátá*		पातृ *pátri.*

Comparison of Adjectives.

§ 53. *(a) Comparative.* As in High Hindí, the comparative is formed, not by any change in the adjective, but by putting the word for the thing

with which the comparison is made in the ablative case. Example, इ गाछी ओहि गाछी सँ सुंदर छैक *i gáchhí oh' gáchhí sã sundar chhaik.* "This grove is more beautiful than that."

§ 54. (*b*) *Superlative.* This is formed either by prefixing सभ सँ *sabh sã*, the ablative case of सभ *sabh all*, or the adjective बड़ *baṛ* (which is liable to inflection according to gender) to the principal adjective. Examples; इ गाछी सभ सँ सुंदर छैक *i gáchhí sabh sã sundar chhaik* "this is the most beautiful grove;" or इ गाछी बड़ सुंदर छैक *i gáchhí baṛ sundar chhaik* "this grove is very beautiful."

§ 55. Certain comparatives and superlatives are also borrowed direct from the Saṃskṛit, which need not be noted here.

CHAPTER VI.

PRONOUNS सर्वनाम *Sarvanám.*

§ 56. The declension of Pronouns presents some important points of difference from that of nouns, which must be carefully noticed.

§ 57. While nouns remain unchanged before postpositions, pronouns always change to some other form. They have an inflected base which is different from the nominative, and which is used before all postpositions.

§ 58. The accusative singular of pronouns is never the same as the nominative. The pronoun of the second person अपने *ap'ne* or अहाँ *aháñ*, and the interrogative adjectival pronoun की *kí, what?* are the only exceptions to this rule. In circumstances corresponding to those in which the accusative of a noun takes the nominative form, the accusative of a pronoun takes the form of the inflected base without any postposition.

The genitive form of pronouns in र *r* is also to be noticed.

In pronouns not only the accusative, but also the dative, is allowed to drop the postposition केँ *kẽ*.

§ 59. Pronouns have the same form whether referring to masculine or feminine nouns. They are declined throughout in the singular and plural numbers.

§ 60. With the exception of the pronouns of the second person, they all want the vocative case.

PERSONAL PRONOUNS.

पुरुषवाचक सर्वनाम *purush'váchak sarvanám.*

§ 61 There are three sets of personal pronouns, the first set referring to the first person, the second to the second person, and the third to the third. Each of the two last sets consists of two divisions—an honorific, and a non-honorific division. In other words, the pronouns of the second and third persons have each two forms, an honorific and a non-honorific form.

§ 62. To people accustomed to deal with eastern languages, I need do no more than point out the fact, except to notice *en passant*, that in no Indian language which I have studied, is this distinction carried to a greater length* than in Maithilí.

§ 63. The following are the personal pronouns in use at the present day :—

		Direct Form.	Oblique Form.
1st Person	Honorific	हम *ham*	हमरा *ham'rá*
	Non-honorific	हम *ham*	हमरा *ham'rá*
2nd Person	Honorific	अपने *ap'ne* or अहाँ *ahã'*	अपने *ap'ne* or अहाँ *ahã'*
	Non-honorific	तोँह *tõh*	तोहरा *tohará*
3rd Person	Honorific	ओ *o*	हुनका *hun'ká*
	Non-honorific	ओ *o*	ओकरा *okará*

I now proceed without further premise to give their declension.

FIRST PERSON, उत्तम पुरुष *uttam purush.*

§ 64. हम *ham*, I.

SINGULAR.

Nom. हम *ham*, I.

Acc. { हमरा *ham'rá*, हमरा केँ *ham'rá kẽ*, } me.

Inst. { हमरेँ *ham'rẽ*, हमरा सँ *ham'rá sã*, } by me.

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* It will be seen further on, that some verbs have not only a honorific and a non-honorific form depending on the subject, but have also another pair of honorific and non-honorific forms depending on the object.

SINGULAR.

Dat.	हमरा *ham'rá*, हमरा कैं *ham'rá kẽ*,	to me.
Abl.	हमरा सँ *ham'rá sã*, from me.	
Gen.	हमर *hamar*, or हमार *hamár*, of me, my.	
Loc.	हमरा मैं *ham'rá mẽ*, in me.	

PLURAL.

Nom.	हम सभ *ham sabh*,* हमरा सभ, सबहि, लोकनि *ham'rá sabh*, or *sabah'*, or *lokani*,	we.
Acc.	हमरा सभ कैं, सबहि कैं, लोकनि कैं *ham'rá sabh kẽ*, or *sabah' kẽ*, or *lokani kẽ*,	us.
Inst.	हमरा सभैं, सबहिएँ, लोकनिएँ, *ham'rá sabhẽ*, or *sab'hiẽ*, or *lok'niẽ*, हमरा सभ सँ, सबहि सँ, लोकनि सँ *ham'rá sabh sã*, or *sabah' sã*, or *lokani sã*,	by us.
Dat.	हमरा सभ कैं, सबहि कैं, लोकनि कैं *ham'rá sabh kẽ*, or *sabah' kẽ*, or *lokani kẽ*,	to us.
Abl.	हमरा सभ सँ, सबहि सँ, लोकनि सँ *ham'rá sabh sã*, or *sabah' sã*, or *lokani sã*,	from us.
Gen.	हमरा सभक, सबहिक, लोकनिक *ham'rá sabhak*, or *sab'hik*, or *lokanik*,	of us, our.
Loc.	हमरा सभ मैं, सबहि मैं, लोकनि मैं *ham'rá sabh mẽ*, or *sabah' mẽ*, or *lokani mẽ*,	in us.

*हम सबहि *ham sabah'*, and हम लोकनि *ham lokani* are not used.

§ 65. मैँ *mẽ*, I.

The following forms are used in poetry :—

SINGULAR.

Nom. मैँ *mẽ*, I.

Acc. मोहि *moh'*, me.

Inst. मोहि सेाँ *moh' sõ*, by me.

Dat. मोहि *moh'*, to me.

Abl. मोहि सेाँ *moh' sõ*, from me.

Gen. मेार, मेारा *mor*, or *morá*, of me, my.

Loc. मोहि मेाँ *moh' mõ*, in me.

The plural forms are not used. When necessary, the plural forms of हम *ham* are substituted. This, however, occurs but seldom.

SECOND PERSON मध्यम पुरुष *madhyam purush.*

§ 66. तेाँह *tõh*, thou.

SINGULAR.

Nom. { तेाँह *tõh*, / तेाँ *tõ*, } thou.

Acc. { तेाहरा *tohará*, / तेाहरा केँ *tohará kẽ*, } thee.

Inst. { तेाहरेँ *toharẽ*, / तेाहरा सँ *tohará sã*, } by thee.

Dat. { तेाहरा *tohará*, / तेाहरा केँ *tohará kẽ*, } to thee.

Abl. तेाहरा सँ *tohará sã*, from thee.

Gen. तेाहर *tohar*, of thee, thy.

Loc. तेाहरा मेँ *tohará mẽ*, in thee.

Voc. हौ तेाँह *hau tõh*, O thou.

PLURAL.

Nom.	*तोँह सभ, तोँ सभ *tõh sabh*, or *tõ sabh*, तोहरा सभ, सबहि, लोकनि *tohará sabh*, *sabah'*, or *lokani*,	you, ye.
Acc.	तोहरा सभ केँ, सबहि केँ, लोकनि केँ *tohará sabh kẽ*, *sabah' kẽ* or *lokani kẽ*,	you, ye.
Inst.	तोहरा सभेँ, सबहिएँ, लोकनिएँ *tohará sabhẽ* or *sab'hiẽ* or *lokaniẽ*, तोहरा सभ सँ, सबहि सँ, लोकनि सँ *tohará sabh sã*, *sabah' sã*, or *lokani sã*,	by you.
Dat.	तोहरा सभ केँ, सबहि केँ, लोकनि केँ *tohará sabh kẽ*, *sabah' kẽ* or *lokani kẽ*,	to you.
Abl.	तोहरा सभ सँ, सबहि सँ, लोकनि सँ *tohará sabh sã*, *sabah' sã*, or *lokani sã*,	from you.
Gen.	तोहरा सभक, सबहिक, लोकनिक *tohará sabhak*, *sab'hik*, or *lokanik*,	of you, your.
Loc.	तोहरा सभ मेँ, सबहि मेँ, लोकनि मेँ *tohará sabh mẽ*, *sabah' mẽ*, *lokani mẽ*,	in you.
Voc.	हौ तोँह सभ *hau tõh sabh*, हौ तोहरा सभ, सबहि, लोकनि *hau tohará sabh*, *sabah'* or *lokani*,	O ye.

N.B.—For तोहरा *tohará*, तोहरेँ *toharẽ*, and तोहर *tohar*, तोरा *torá*, तोरेँ *torẽ*, and तोर *tor* are used by the vulgar.

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* तोँह सबहि *tõh sabah'*, and तोँह लोकनि *tõh lokani* are not used.

§ 67. तोँ *tõ*, thou.

The following are used in poetry :—

SINGULAR.

Nom. तोँ *tõ*, thou.

Acc. तोहि *toh'*, *thee.*

Inst. तोहि सोँ *toh' sõ*, by thee.

Dat. तोहि *toh'*, to thee.

Abl. तोहि सोँ *toh' sõ*, from thee.

Gen. तुअ, तोर, तोहर, तोहार *tua*, *tor*, *tohar*, or *tohár*, of thee, thy.

Loc. तोहि मोँ *toh' mõ*, in thee.

The plural forms are not used. When necessary, the plural forms of तोँह *tõh* are substituted. This, however, occurs but seldom.

SECOND PERSON RESPECTFUL.

§ 68. अहँा *ahã'*, thou.

SINGULAR.

Nom. अहँा, अपने *ahã'*, or *ap'ne*, thou.

Acc. अहँा केँ, अपने केँ *ahã' kẽ*, or *ap'ne kẽ*, thee.

Inst. अहैँ, अहँा सँ, अपने सँ *ahãi*, *ahã' sã*, or *ap'ne sã*, by thee.

Dat. अहँा केँ, अपने केँ *ahã' kẽ*, or *ap'ne kẽ*, to thee, thy.

Abl. अहँा सँ, अपने सँ *ahã' sã*, or *ap'ne sã*, from thee.

Gen. अहँाक, अपनेक *ahã'k*, *ap'nek*, of thee.

Loc. अहँा मेँ, अपने मेँ *ahã' mẽ*, *ap'ne mẽ*, in thee.

Voc. औ अहँा *au ahã'*, O thou.

PLURAL.

Nom.	अहाँ सभ, सबहि, लोकनि *ahã' sabh, sabah'*, or *lokani*, अपने सभ, सबहि, लोकनि *ap'ne sabh, sabah'*, or *lokani*,	you, ye.
Acc.	अहाँ सभ केँ, सबहि केँ, लोकनि केँ *ahã' sabh kẽ, sabah' kẽ*, or *lokani kẽ*, अपने सभकेँ, सबहि केँ, लोकनि केँ *ap'ne sabh kẽ, sabah' kẽ*, or *lokani kẽ*,	you, ye.
Inst.	अहाँ सभ सँ, अहैँ सभ सँ, अपने सभ सँ, सबहि सँ, लोकनि सँ *ahã' sabh sã, ahãi sabh sã, ap'ne sabh sã, sabah' sã*, or *lokani sã*,	by you
Dat.	अहाँ सभ केँ, अपने सभ केँ, सबहि केँ, लोकनि केँ *ahã' sabh kẽ, ap'ne sabh kẽ, sabah' kẽ, lokani kẽ*,	to you.
Abl.	अहाँ सभ सँ, अपने सभ सँ, सबहि सँ, लोकनि सँ *ahã' sabh sã, ap'ne sabh sã, sabah' sã*, or *lokani sã*,	from you.
Gen.	अहाँ सभक, अपने सभक, सबहिक, लोकनिक *ahã' sab-hak, ap'ne sabhak, sab'hik*, or *lokanik*,	of you.
Loc.	अहाँ सभ मेँ, अपने सभ मेँ, सबहि मेँ, लोकनि मेँ *ahã' sabh mẽ, ap'ne sabh mẽ, sabah' mẽ* or *lokani mẽ*,	in you.

N.B.—अपने *ap'ne* can be used throughout for अहाँ *ahã'*. It is the more honorific term of the two. अहाँ *ahã'* is sometimes even used when talking to inferiors. अहाँ *ahã'*, in fact, is *polite*, and तोँह *tõh* is *vulgar*.

Reflexive Pronoun.

अपनहिँ *ap'nah'ñ*, self.

§ 69. Singular.

Nom. अपनहिँ *ap'nah'ñ*, self.

Acc. अपना कँ *ap'ná kẽ*, self.

Inst. अपना सँ, अपनहिँ सँ *ap'ná sã*, or *ap'nah'ñ sã*, by self.

Dat. अपना कँ *ap'ná kẽ*, to self.

Abl. अपना सँ, अपनहिँ सँ *ap'ná sã*, or *ap'nah'ñ sã*, from self.

Gen. { अपन *apan*, अप्पन *appan*, } of self.

Loc. अपना मँ *ap'ná mẽ*, in self.

Plural.

Nom. { अपनहिँ सभ, सबहि, लोकनि *ap'nah'ñ sabh*, *sabah'*, or *lokani*, } selves.

Acc. { अपना सभ कँ, सबहि कँ, लोकनिँ कँ *ap'ná sabh kẽ*, *sabah' kẽ*, or *lokani kẽ*, } selves.

Inst. { अपना सभ सँ, सबहि सँ, लोकनि सँ *ap'ná sabh sã*, *sabah' sã*, or *lokani sã*, } by selves.

Dat. { अपना सभ कँ, सबहि कँ, लोकनि कँ *ap'ná sabh kẽ*, *sabah' kẽ*, or *lokani kẽ*, } to selves.

Abl. { अपना सभ सँ, सबहि सँ, लोकनि सँ *ap'ná sabh sã*, *sabah' sã* or *lokani sã*, } from selves.

Gen. { अपना सभक, सबहिक, लोकनिक *ap'ná sab-hak*, *sabahik*, or *lokanik*, } of selves.

Loc. { अपना सभ मँ, सबहि मँ, लोकनि मँ *ap'ná sabh mẽ*, *sabah' mẽ*, or *lokani mẽ*, } in selves.

THIRD PERSON अन्यपुरुष *anya purush.*

PROXIMATE DEMONSTRATIVE NON-HONORIFIC.

§ 70. इ *i* or ई *í*, this; not used as an adjective, and only used when referring to animate objects.

SINGULAR.

Nom.	इ *i* or ई *í*, this.	
Acc.	एकरा, एकरा केँ *ekará*, or *ekará kẽ*, this.	
Inst.	एकरेँ *ekarẽ*, एकरा सँ *ekará sã*,	by this.
Dat.	एकरा, एकरा केँ *ekará*, *ekará kẽ*, to this.	
Abl.	एकरा सँ *ekará sã*, from this.	
Gen.	एकर *ekar*, of this.	
Loc.	एकरा मेँ *ekará mẽ*, in this.	

PLURAL.

Nom.	इ or ई सभ, सबहि, लोकनि *i* or *í sabh*, *sabah'*, or *lokani*,	these.
Acc.	एकरा सभ केँ, सबहि केँ लोकनि केँ, *ekará sabh kẽ*, *sabah' kẽ*, or *lokani kẽ*,	these.
Inst.	एकरा सभेँ, सबहिएँ, लोकनिएँ *ekará sabhẽ*, *sab'hiẽ*, or *lok'niẽ*, एकरा सभ सँ, सबहि सँ, लोकनि सँ *ekará sabh sã*, *sabah' sã* or *lokani sã*,	by these.
Dat.	एकरा सभ केँ, सबहि केँ, लोकनि केँ *ekará sabh kẽ*, *sabah' kẽ*, or *lokani kẽ*,	to these.

PLURAL.

Abl.	एकरा सभ सँ, सबहि सँ, लोकनि सँ *ekará sabh sã, sabah' sã,* or *lokani sã,*	from these.
Gen.	एकरा सभक, सबहिक, लोकनिक *ekará sabhak, sab'hik,* or *lokanik,*	of these.
Loc.	एकरा सभ मेँ, सबहि मेँ, लोकनि मेँ *ekará sabh mẽ, sabah' mẽ,* or *lokani mẽ,*	in these.

PROXIMATE DEMONSTRATIVE HONORIFIC.

SINGULAR.

§ 71.

Nom. इ or ई, *i* or *í*, this.

Acc. हिनका, हिनका केँ *hin'ká*, or *hin'ká kẽ*, this.

Inst. हिनका सँ *hin'ká sã*, by this.

Dat. हिनका, हिनका केँ *hin'ká*, or *hin'ká kẽ*, to this.

Abl. हिनका सँ *hin'ká sã*, from this.

Gen. हिनक *hinak*, हिनकर *hin'kar*, of this.

Loc. हिनका मेँ *hinká mẽ*, in this.

PLURAL.

Nom.	इ or ई सभ, सबहि, लोकनि *i* or *í sabh, sabah',* or *lokani,*	these.
Acc.	हिनका सभ केँ, सबहि केँ, लोकनि केँ *hin'ka sabh kẽ, sabah' kẽ,* or *lokani kẽ.*	these.

PLURAL.

Inst. हिनका सभ सँ, सबहि सँ, लोकनि सँ *hin'ká sabh sã, sabah' sã,* or *lokani sã,* by these.

Dat. हिनका सभ कें, सबहि कें, लोकनि कें *hin'ká sabh kẽ, sabah' kẽ,* or *lokani kẽ,* to these.

Abl. हिनका सभ सँ, सबहि सँ, लोकनि सँ *hin'ká sabh sã, sabah' sã,* or *lokani sã,* from these.

Gen. हिनका सभक, सबहिक, लोकनिक *hin'ká sabh-ak, sab'hik,* or *lokanik,* of these.

Loc. हिनका सभ में, सबहि में, लोकनि में *hin'ká sabh mẽ, sabah' mẽ,* or *lokani mẽ,* in these.

THIRD PERSON अन्यपुरुष *anya purush.*

REMOTE DEMONSTRATIVE NON-HONORIFIC.

§ 72. ओ *o*, he, she, it, that, not used as an adjective, and only used when referring to animate objects.

SINGULAR.

Nom. ओ *o*, he, she, it, that.

Acc. ओकरा, ओकरा कें *okará,* or *okará kẽ,* him, etc.

Inst. ओकरा सँ* *okará sã,* by him, etc.

Dat. ओकरा, ओकरा कें *okará,* or *okará kẽ,* to him, etc.

Abl. ओकरा सँ *okará sã,* from him, etc.

Gen. ओकर *okar,* of him, etc.

Loc. ओकरा में *okará mẽ,* in him, etc.

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* The form ओकरें *okarẽ,* is wanting.

PLURAL.

Nom. ओ सभ, सबहि, लोकनि *o sabh*, *sabah'*, or *lokani*, they, those.
Acc. ओकरा सभ कें, *etc.* *okará sabh kẽ*, etc., them, etc.
Inst. ओकरा सभ सँ, *etc.* *okará sabh sã*, etc., by them, etc.
Dat. ओकरा सभ कें, *etc.* *okará sabh kẽ*, etc., to them, etc.
Abl. ओकरा सभ सँ, *etc.* *okará sabh sã*, etc., from them, etc.
Gen. ओकरा सभक, *etc.* *okará sabhak*, etc., of them, their, etc.
Loc. ओकरा सभ में, *etc.* *okará sabh mẽ*, etc., in them, etc.

REMOTE DEMONSTRATIVE HONORIFIC.

SINGULAR.

§ 73.

Nom. ओ *o*, he, she, it, that.
Acc. हुनका, हुनका कें *hun'ká*, or *hun'ká kẽ*, him, etc.
Inst. हुनका सँ *hun'ká sã*, by him, etc.
Dat. हुनका, हुनका कें *hun'ká*, or *hun'ká kẽ*, to him, etc.
Abl. हुनका सँ *hun'ká sã*, from him, etc.
Gen. हुनक, हुनकर *hunak*, *hun'kar*, of him, his, etc.
Loc. हुनका में *hun'ká mẽ*, in him, etc.

PLURAL.

Nom. ओ सभ, सबहि, लोकनि *o sabh*, *sabah'*, or *lokani*, they, those.
Acc. हुनका सभ कें, *etc.* *hun'ká sabh kẽ*, etc., them, etc.
Inst. हुनका सभ सँ, *etc.* *hun'ká sabh sã*, etc., by them, etc.
Dat. हुनका सभ कें, *etc.* *hun'ká sabh kẽ*, etc., to them, etc.
Abl. हुनका सभ सँ, *etc.* *hun'ká sabh sã*, etc., from them, etc.
Gen. हुनका सभक, *etc.* *hun'ká sabhak*, etc., of them, their, etc.
Loc. हुनका सभ में, *etc.* *hun'ká sabh mẽ*, etc., in them, etc.

The Relative Pronoun.

सम्बन्धवाचक सर्वनाम *Sambandh'váchak sarvanám.*

§ 74. Like the Personal and Demonstrative pronouns, the Relative also has two forms—one honorific, and the other non-honorific.

The same observation applies also to the correlative से *se* and to the Interrogative के *ke*, and as attention is here drawn to the fact, the remark will not be repeated.

The Relative Pronoun, Non-Honorific.

§ 75. जे *je*, who, which, that.

Singular.

Nom. जे *je*, who, which, that.

Acc. जकरा, जकरा कँ, *jakará*, or *jakará kẽ*, whom, etc.

Inst. जकरा सँ, जाहि सँ* *jakará sã* or *jáh' sã*, by whom, etc.

Dat. जकरा, जकरा कँ *jakará* or *jakará kẽ*, to whom, etc.

Abl. जकरा सँ, जाहि सँ *jakará sã*, or *jáh' sã*, from whom, etc.

Gen. जकर *jakar*, of whom, whose, etc.

Loc. जकरा मे, जाहि मे *jakará mẽ*, or *jáh' mẽ*, in whom, etc.

Plural.

Nom. { जे सभ, सबहि, लोकनि *je sabh, sabah'*, or *lokani*, } who, which, that.

Acc. { जकरा or जाहि सभ कँ† etc., *jakará* or *jáh' sabh kẽ*, etc., } whom, etc.

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* Other forms noted are जेँ *jẽ* and *jakarẽ*.

† The form जाहि *jáh'* is not used throughout the singular, but only in those cases where it is specially given. In the plural it is used in all the oblique cases.

PLURAL.

Inst.	जकरा or जाहि सभ सँ, *etc.* *jakará* or *jáh' sabh sã*, etc.,	by whom, etc.
Dat.	जकरा or जाहि सभ कें, *etc.* *jakará* or *jáh' sabh kẽ*, etc.,	to whom, etc.
Abl.	जकरा or जाहि सभ सँ, *etc.* *jakará* or *jáh' sabh sã*, etc.,	from whom, etc.
Gen.	जकरा or जाहि सभक, *etc.* *jakará* or *jáh' sabhak*, etc.,	whom, etc.
Loc.	जकरा or जाहि सभ में, *etc.* *jakará* or *jáh' sabh mẽ*, etc.,	in whom, etc.

THE RELATIVE PRONOUN HONORIFIC.

§ 76.

SINGULAR.

Nom. जे *je*, who, which, that.

Acc. जनिका, जनिका कें *janiká*, or *janiká kẽ*, whom, etc.

Inst. जनिका सँ *janiká sã*, by whom, etc.

Dat. जनिका, जनिका कें *janika*, or *janiká kẽ*, to whom, etc.

Abl. जनिका सँ *janiká sã*, from whom, etc.

Gen. जनिक, जनिकर *janik*, *janikar*, of whom, whose, etc.

Loc. जनिका में *janiká mẽ*, in whom, etc.

PLURAL.

Nom. जे सभ *je sabh*, who, which, that.
Acc. जनिका सभ कैँ, *etc. janiká sabh kẽ*, etc., whom, etc.
Inst. जनिका सभ सँ, *etc. janiká sabh sã*, etc., by whom, etc.
Dat. जनिका सभ कैँ, *etc. janiká sabh kẽ*, etc., to whom, etc.
Abl. जनिका सभ सँ, *etc. janiká sabh sã*, etc., from whom, etc.
Gen. जनिका सभक, *etc. janiká sabhak*, etc., of whom, etc.
Loc. जनिका सभ मेँ, *etc. janiká sabh mẽ*, etc., in whom, etc.

THE CORRELATIVE PRONOUN NON-HONORIFIC.

§ 77.

SINGULAR.

Nom. से *se*, he, she, that.
Acc. तकरा, तकरा कैँ *takará*, or *takará kẽ*, him, etc.
Inst. तकरा सँ, ताहि सँ* *takará sã*, or *táh' sã*, by him, etc.
Dat. तकरा, तकरा कैँ *takará* or *takará kẽ*, to him, etc.
Abl. तकरा सँ, ताहि सँ *takará sã*, or *táh' sã*, from him, etc.
Gen. तकर *takar*, of him, his, etc.
Loc. तकरा मेँ, ताहि मेँ *takará mẽ*,or *táh' mẽ*, in him, etc.

PLURAL.

Nom. से सभ, सबहि, *etc. se sabh, sabah'*, etc., they, those.
Acc. { तकरा or ताहि सभ कैँ, *etc. takará* or *táh' sabh kẽ*, etc., } them, those.
Inst. { तकरा or ताहि सभ सँ, *etc. takará* or *táh' sabh sã* etc., } by them, by those.

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* Other forms are तैँ *tẽ* and तकरेँ *takarẽ*.

Dat.	तकरा or ताहि सभकेँ, *etc.*	*takará* or *táh'* *sabh kẽ*, etc.,	to them, to those.
Abl.	तकरा or ताहि सभ सँ *etc.*	*takará* or *táh'* *sabh sã*, etc.,	from them, from those.
Gen.	तकरा or ताहि सभक, *etc.*	*takará* or *táh'* *sabhak*, etc.,	their, of those.
Loc.	तकरा or ताहि सभ मेँ, *etc.*	*takará* or *táh'* *sabh mẽ*, etc.,	in them, in those.

THE CORRELATIVE PRONOUN HONORIFIC.

§ 78.

SINGULAR.

Nom. से *se*, he *or* that.

Acc. तनिका, तनिका केँ *taniká*, or *taniká kẽ*, him, etc.

Inst. तनिका सँ *taniká sã*, by him, etc.

Dat. तनिका, तनिका केँ *taniká*, or *taniká kẽ*, to him, etc.

Abl. तनिका सँ *taniká sã*, from him, etc.

Gen. तनिक, तनिकर *tanik*, *tanikar*, of him, his, etc.

Loc. तनिका मेँ *taniká mẽ*, in him, etc.

PLURAL.

Nom. से सभ, सबहि, *etc. se sabh, sabah'* etc., they, those.

Acc. तनिका सभ केँ, *etc. taniká sabh kẽ*, etc., them, etc.

Inst. तनिका सभ सँ, *etc. taníká sabh sã*, etc., by them, etc.

Dat. तनिका सभ केँ, *etc. taniká sabh kẽ*, etc., to them, etc.

Abl. तनिका सभ सँ, *etc. taniká sabh sã*, etc., from them, etc.

Gen. तनिका सभक, *etc. taniká sabhak*, etc., of them, their, etc.

Loc. तनिका सभ मेँ, *etc. taniká sabh mẽ*, etc., in them, etc.

INTERROGATIVE PRONOUN NON-HONORIFIC.

प्रश्नवाचक सर्वनाम *praśnaváchak sarvanám.*

§ 79. SINGULAR.

Nom. के *ke*, who? which?
Acc. ककरा, ककरा कें *kakará, kakará kẽ*, whom? which?
Inst. ककरा सँ *kakará sã*, by whom? by which?
Dat. ककरा, ककरा कें *kakará*, or *kakará kẽ*, to whom? to which?
Abl. ककरा सँ *kakará sã*, from whom? from which?
Gen. ककर *kakar*, whose?
Loc. ककरा में *kakará mẽ*, in whom? in which?

PLURAL.

Nom. के सभ, सबहि, लोकनि *ke sabh, sabah'*, or *lokani*, who? which?
Acc. ककरा सभ कें, *etc.* *kakará sabh kẽ*, etc., whom? etc.
Inst. ककरा सभ सँ, *etc.* *kakará sabh sã*, etc., by whom? etc.
Dat. ककरा सभ कें *etc.* *kakará sabh kẽ*, etc., to whom? etc.
Abl. ककरा सभ सँ *etc.* *kakará sabh sã*, etc., from whom? etc.
Gen. ककरा सभक *etc.* *kakará sabhak*, etc., whose? etc.
Loc. ककरा सभ में, *etc.* *kakará sabh mẽ*, etc., in whom? etc.

The form काहि *káh'* which might be expected, is not used so far as my experience goes.

INTERROGATIVE PRONOUN HONORIFIC.

§ 80. SINGULAR.

Nom. के *ke*, who? which?
Acc. कनिका, कनिका कें *kaniká*, or *kaniká kẽ*, whom? etc.
Inst कनिका सँ *kanika sã*, by whom? etc.

SINGULAR.

Dat. कनिका, कनिका कें *kaniká*, or *kaniká kẽ*, to whom? etc.

Abl. कनिका सँ *kaniká sã*, from whom? etc.

Gen. कनिक, कनिकर *kanik*, *kanikar*, whose?

Loc. कनिका में *kaniká mẽ*, in whom? etc.

PLURAL.

Nom. { के सभ, सबहि, लोकनि *ke sabh*, *sabah'* or *lokani*, } who? which?

Acc कनिका सभ कें, *etc. kaniká sabh kẽ*, etc., whom? etc.

Inst. कनिका सभ सँ, *etc. kaniká sabh sã*, etc., from whom? etc.

Dat. कनिका सभ कें *etc. kaniká sabh kẽ*, etc., to whom? etc.

Abl. कनिका सभ सँ *etc. kaniká sabh sã*, etc., from whom? etc.

Gen. कनिका सभक, *etc. kaniká sabhak*, etc., whose ? etc.

Loc. कनिका सभ में, *etc. kaniká sabh mẽ*, etc., in whom? etc.

INTERROGATIVE PRONOUN (used with inanimate objects.)

§ 81. की *kí*, what. (Irregular).

SINGULAR.

Nom. की *kí*, what?

Acc. कथी कें, की *kathí kẽ*, or *kí*, what?

Inst. कथी सँ *kathí sã*, by what?

Dat. कथी लै *kathí lai*, to or for what? why?

Abl. कथी सँ *kathí sã*, from what?

Gen. कथीक *kathík*, of what?

Loc. कथी में *kathí mẽ*, in what?

Plural wanting. The singular is used instead. Note the form of the Dative.

THE INTERROGATIVE PRONOMINAL ADJECTIVE.

§ 82. कौन *kon*, what ? referring to both animate and inanimate objects is not declined.

INDEFINITE PRONOUN.

§ 83. केओ *keo*, any one, some one. (Irregular.)

SINGULAR.

Nom. केओ *keo*, any one, some one.

Acc. ककरहुँ, ककरहुँ कें *kakarah'ñ*, or *kakarah'ñ kẽ*, some one, or any one.

Inst. ककरहुँ सँ *kakarah'ñ sã*, by any one, etc.

Dat. ककरहुँ, ककरहुँ कें *kakarah'ñ* or *kakarah'ñ kẽ*, to any one, etc.

Abl. ककरहु सँ *kakarah'ñ sã*, from any one, etc.

Gen. ककरो *kakaro*, of any one, etc.

Loc. ककरहुँ में *kakarah'ñ mẽ*, in any one, etc.

INDEFINITE PRONOUN.

§ 84. किछु *kichh'*, any thing.

Nom. किछु *kichh'*, any thing.

Acc. किछु कें *kichh' kẽ*, any thing.

Inst. किछु सँ *kichh' sã*, by any thing.

Dat. किछु कें *kichh' kẽ*, to any thing.

Abl. किछु सँ *kichh' sã*, from any one.

Gen. किछुक *kichhuk*, of any thing.

Loc. किछु में *kichh' mẽ*, in any thing.

INDEFINITE PRONOUN.

किछु *kichh'*, something.

Nom. किछु *kichh'*, something.

Acc. कथू कैँ *kathú kẽ*, something.

Inst. कथू सँ *kathú sã*, by something.

Dat. कथू कैँ *kathú kẽ*, to something.

Abl. कथू सँ *kathú sã*, from something.

Gen. कथूक *kathúk*, of something.

Loc. कथू मेँ *kathú mẽ*, in something.

ADJECTIVAL PROXIMATE DEMONSTRATIVE PRONOUN.

§ 85. इ *i* or ई *í*, this, used only as an adjective, when referring to animate objects and used either as an adjective or substantive when referring to inanimate objects.

SINGULAR.

Nom. इ or ई (नेना) *i* or *í (nená)*, this (boy).

Acc. एहि (नेना) कैँ *eh' (nená) kẽ*, this (boy).

Inst. { एहि (नेनैँ), एहि (नेना) सँ *eh' (nenẽ)* or *eh' (nená) sã*, } by this (boy).

Dat. एहि (नेना) कैँ *eh' (nená) kẽ*, to this (boy).

Abl. एहि (नेना) सँ *eh' (nená) sã*, from this (boy).

Gen. एहि (नेनाक) *eh' (nenák)* of this (boy).

Loc. एहि (नेना) मेँ *eh' (nená) mẽ*, in this (boy).

PLURAL.

Nom.	इ or ई सभ (नेना) *i* or *í sabh (nená)*, इ or ई (नेना) सभ *i* or *í (nená) sabh*,	these (boys).
Acc.	एहि सभ (नेना) केँ *eh' sabh (nená) kẽ*, एहि (नेना) सभ केँ *eh' (nená) sabh kẽ*,	these (boys).
Inst.	एहि सभ (नेनेँ) *eh' sabh (nenẽ)*, एहि सभ (नेना) सँ *eh' sabh (nená) sã*,	by these (boys).
Dat.	एहि सभ (नेना) केँ *eh' sabh (nená) kẽ*, एहि (नेना) सभ केँ *eh' (nená) sabh kẽ*,	to these (boys).
Abl.	एहि सभ (नेना) सं *eh' sabh (nená) sã*, एहि (नेना) सभ सं *eh' (nená) saah sã*,	from these (boys).
Gen.	एहि सभ (नेनाक) *eh' sabh (nenák)*, एहि (नेना) सभक *eh' (nená) sabhak*,	of these (boys).
Loc.	एहि सभ (नेना) मेँ *eh' sabh (nená) mẽ*, एहि (नेना) सभ मेँ *eh' (nená) sabh mẽ*,	in these (boys).

§ 86. Similarly is declined the adjectival remote Demonstrative Pronoun ओ *o*, that, (oblique form ओहि *oh'*), used only as an adjective when referring to animate objects, and either as an adjective or substantive when referring to inanimate objects.

§ 87. Note with regard to जे *je*, who, which, that, से *se*, he, she, के *ke*, who, ? which ? की *kí* ? what, केओ *keo*, any one, some one, किछु *kichh'*, any thing and किछु *kichh'*, something. These words are only used, when declined as above, as pronouns, and not as pronominal adjectives, agreeing with any immediately succeeding noun.

When used as adjectives they discard inflections, and, if agreeing with a noun in the direct form, they (except के *ke*, who ? and की *kí*, what ?) retain

the forms of their respective nominatives. If, however, agreeing with a noun in the oblique form, they themselves change as follows :—

जे *je*, who, which, that, becomes जाहि *jáh'*.

से *se*, he, she, becomes ताहि *táh'*.

केओ *keo*, any one, some one, becomes कोनो *kono.*

किछु *kichh'*, any thing, remains किछु *kichh'*.

किछु *kichh'*, something, remains किछु *kichh'*.

But के *ke*, who ? which ? and की *kí*, what ? when used adjectively always become कोन *kon*.

§ 88. Examples.

1. जे आएल छल, से गेल *je áel chhal, se gel* ;—he who came, went.
2. जे लोक आएल छल, से लोक गेल *je lok áel chhal, se lok gel* ;—the man who came, went.
3. जकर खेत, तकर धान *jakar khet, takar dhán* ;—he who owns the field owns the rice crop.
4. जाहि लोकक खेत, ताहि लोकक धान *jáh' lokak khet, táh' lokak dhán* ;—the man who owns the field, owns the rice crop.
5. के छल ? *ke chhal ?* ;—who was he ?
6. ओ कोन लोक थीक? *o kon lok thík ?*—what caste is he ?
7. ककर घोड़ छैक *kakar ghor chhaik* ;—whose horse is it ?
8. कोन लोकक घोड़ छैक ? *kon lokak ghor chhaik ?*—what person is the owner of the horse ?

9. की छैक ? *kí chhaik* ?—what is it ?

10. कोन वृक्ष छैक ? *kon briksh chhaik* ?—what tree is it ?

11. कथी में पानि लाएल छह ? *kathí mẽ páni láel chhah* ?— n what have you brought the water ?

12. कोन लोटा में पानि लाएल छह? *kon lotá mẽ páni láel chhah*?—in what *lotá* have you brought the water ?

13. केओ नहिँ आएल? *keo nah'ñ áel* ;—no one came.

14. कोनो नेना नहिँ आएल *kono nená nah'ñ áel* ;— no boy came.

15. ओहि ग्राम में ककरो किछु नहिं छैक *oh' grám mẽ kakaro kichh' nah'ñ chhaik* ;—in that village no one has any property.

16. ओहि ग्रामक कोनो बनिआँ सँ किछु नहिँ भेँटत *oh' grámak kono baniá sã kichh' nah'ñ bhẽtat* ;—he will get nothing from any shopkeeper of that village.

17. किछु अमोट पठबिह *kichh' amot pathabiha* ;—send me some mango conserve.

18. ओ औषध कथू में धैल होतैक *o aukhadh kathú mẽ dhail hotaik* ;—that medicine must be kept in something.

Derivative pronominal Forms.

§ 89. The following table gives in a succinct form the various derivative pronominal forms.

It explains itself, and further comment is unnecessary.

	Near Demonstrative.	Remote Demonstrative.	Interrogative.	Relative.	Correlative.
	इ this.	ओ that.	के or कौन who?	जे who, which.	से that.
Time.	एखन now.	तखन then.	कखन when?	जखन when.	तखन then.
Place.	एतय here.	ओतय there.	कतय where?	जतय wherever.	ततय there.
	एम्हर hither.	ओम्हर thither.	केम्हर whither?	जेम्हर whether.	तेम्हर thither.
Manner.	एना thus.	ओना in that way.	केना how?	जेना as	तेना so.
Likenses.	एहन like this.	ओहन like that.	केहन like what.	जेहन like as.	तेहन like the same.
Quantity or Number.	अतेक this much.	ओतेक that much.	कतेक how much.	जतेक as much.	ततेक so much.

Chapter VII.

NUMERALS.

Cardinals.

§ 90. The following are the Cardinals up to 100. It will be observed that they differ from those in use in Hindí. It has not been thought necessary to transliterate them.

१ एक	२१ एकैस
२ दुइ	२२ वाइस
३ तीनि	२३ तैस
४ चारि	२४ चौवीस
५ पाँच	२५ पचीस
६ छौ	२६ छव्वीस
७ सात	२७ सत्ताइस
८ आठ	२८ अठाइस
९ नौ	२९ उनतीस
१० दश	३० तीस
११ एगारह	३१ एकतीस
१२ बारह	३२ वत्तीस
१३ तेरह	३३ तैँतीस
१४ चौदह	३४ चौँतीस
१५ पन्द्रह	३५ पैँतीस
१६ सोलह or सोड़ह	३६ छत्तीस
१७ सत्रह	३७ सैँतीस
१८ अठारह	३८ अठतीस
१९ उनैस	३९ उनचालीस or उननचालीस
२० वीस	४० चालीस

४१ एकतालीस
४२ बेआलीस
४३ तैँतालीस
४४ चौआलीस
४५ पैँतालीस
४६ छेआलीस
४७ सैँतालीस
४८ अठतालीस
४९ उनचास or उननचास
५० पचास
५१ एकावन
५२ बावन
५३ तिरपन
५४ चौव़न
५५ पचपन
५६ छप्पन
५७ सतावन
५८ अठावन
५९ उनसठि
६० साठि
६१ एकसठि or एकसट्ठि
६२ बासठि or बासट्ठि
६३ तिरसठि or तिरसट्ठि
६४ चौँसठि or चौँसट्ठि
६५ पैँसठि or पैँसट्ठि
६६ छेआसठि or छेआसट्ठि
६७ सतसठि or सतसट्ठि
६८ अठसठि or अड़सठि or अठसट्ठि
६९ उनहत्तरि
७० सत्तरि
७१ अकाहत्तरि
७२ वहत्तरि
७३ तेहत्तरि
७४ चौहत्तरि
७५ पचहत्तरि
७६ छेहत्तरि
७७ सतहत्तरि
७८ अठहत्तरि
७९ उनासी
८० अस्सी
८१ एकासी
८२ बेरासी or बेआसी
८३ तेरासी
८४ चौरासी
८५ पचासी
८६ छेआसी
८७ सतासी
८८ अठासी
८९ नवासी
९० नब्बै
९१ एकानब
९२ बरानबं or बेआनब

९३ तेरानबे	९७ सनतानबे
९४ चैारानबे	९८ अँठानबे
९५ पँचानबे	९९ निनानबे
९६ छेयानबे	१०० सै

Ordinals.

§ 91. Ordinals are simple in their formation and run as follows:—

पहिल first.	सातम seventh.
दोसर second.	आठम eighth.
तेसर third	नैाम ninth.
चैाठ or चारिम fourth.	दशम tenth.
पँाचम fifth.	एगारहम eleventh.
छठम sixth.	

Etcetera; the ordinals of the remaining numbers being formed by adding म as a termination.

Fractional Numbers.

§ 92. The following are useful:—

पाओ a quarter.

आध a half.

पैान three quarters; or, less by a quarter.

सवैया one and a quarter; or, plus a quarter.

डेओढ़ा one and a half ; or, plus a half.

Aggregate numbers.

§ 93. Note the form दुनु both.

PART III.

THE VERB.

Chapter VIII.

Preliminary.

§ 94. The *Maithil* verb delights in a redundancy of forms. Like all partially cultivated languages, it has few parts of which there are not two or three optional forms. These optional forms are not local peculiarities, but are all used by the same speaker as his fancy or as the rhythm of the sentence dictates. I cannot find out that they represent any different shades of meaning. I shall throughout the following paradigms give first the forms most commonly used, and shall then note after each tense, the optional forms which I have been able to collect.

§ 95. The Maithil verb is of three kinds—active, neuter, and passive. I shall not deal with the passive verb now but shall treat of its peculiarities in another section. The difference between active (or transitive) and neuter (or intransitive) verbs will be treated of further on in this section.

§ 96. The verb has no moods, in the sense of those which we find in Greek or Latin,—that is to say two or more moods, each with its own array of tenses. It has, it is true, a conditional, an imperative, and an infinitive form, but these have few tense forms, and it is more convenient to consider them as tenses, like the *kálas (tempora)* or tenses of Sanskrit.

§ 97. Taking them in this sense, there are nine commonly used tenses in Maithili, corresponding to the nine tenses, mentioned by Mr. Etherington, as being commonly used in Hindí;—*viz.* 1. the Present, 2. the Imperfect, 3. the Past, 4. the Perfect, 5. the Pluperfect, 6. the Future. 7. the Retrospective Conditional, 8. the Prospective Conditional, 9. the Imperative.

§ 98. These tenses have no number, but they make up for this by having in transitive verbs each no less than twenty four personal forms, each of which has many varieties. Intransitive verbs have half that number of forms.

§ 99. In the first place, it has two genders, and hence there are twelve pairs of forms, one member of each pair being used when the subject of the verb is masculine, and the other when it is feminine.

§ 100. Again, there are three persons, the first person, the second person, and the third person, each of which is determined also by the subject of the verb. There are thus in transitive verbs four masculine and four

feminine forms, and in intransitive verbs two masculine and two feminine forms (each with its varieties), for each person, and it now remains to consider these personal forms.

§ 101. I shall first deal with the four personal forms of the transitive verb. These four forms exhibit to a wonderful degree the luxuriance of the language. They depend not only on the subject, but on the object of the verb. We are accustomed, in languages like Bangálí, to meet with so called Respectful and Disrespectful forms of the verb, which are used according to the social position in the kingdom of ideas of the subject of the verb, but in Maithilí this distinction of rank is carried to a much greater length, for the form of the word is not only governed by the social position of the subject, but by that of the object. We thus have four forms of each person—

1. When the subject and object are both superior.
2. When the subject is superior, and the object inferior.
3. When the subject and object are both inferior.
4. When the subject is inferior, and the object superior.

Examples in order would be,—

1. He (a king) sees him (a king).
2. He (a king) sees him (a slave).
3. He (a slave) sees him (a king).
4. He (a slave) sees him (a slave).

In each of these sentences the word "sees" would be rendered by a different form of the verb.

§ 102. These different forms I have called as follows:—

1. Double Honorific.
2. Honorific-non-Honorific.
3. Double non-Honorific.*
4. Non-Honorific-Honorific.

The first is that form in which the subject and the object are both superior. The second is that in which the subject is superior and the object inferior. The third, that in which subject and object are both inferior; and the fourth that in which the subject is inferior, and the object superior.

§ 103. The intransitive verb has no object, and hence its form cannot be determined by the object. It has hence for each gender and person only two forms, depending only on the subject.—It prefers (but by no means universally) forms corresponding to the Honorific-non-honorific and Double non-honorific of the transitive verb. That is to say it prefers the forms which, in a transitive verb, show the object to be inferior. The Honorific form

* This is the general rule. Practically, however, we often find the 1st and 3rd forms used, when no special respect is attributed to the object.

of the intransitive verb, corresponds to the Honorific non-honorific of the transitive and similarly the non-honorific, to the double non-honorific. Besides the above distinction there are some important differences of conjugation between the transitive and intransitive verb, which will be noted further on.

§ 104. I shall commence by describing the formation of the transitive verb, as being the fuller of the two, and shall then proceed to note the points in which the intransitive verb differs from it.

§ 105. The infinitive of the verb ends in ०अब *ab*, or ०एब *eb*, and the conjugational base or root of the verb may be found by cutting off this अब *ab*, or एब *eb*, from the infinitive. Thus देखब *dekhab* is the infinitive mood, and means "to see." Cutting off अब *ab* we obtain देख् *dekh*, which is the root.

§ 106. By adding, the termination ऐत *ait* to the root we obtain the present participle. Example, देखैत *dekhait*, "seeing".

§ 107. By adding the termination ०अल *al* to the root we obtain the past participle. Example, देखल *dekhal*, "seen".

§ 108. From these four forms, the root, the present participle, and the past participle, all the tenses of a verb are formed. *viz.*—

Four from the root,

1. The Prospective Conditional or Simple Present.
2. The Future.
3. The Imperative, and
4. The Retrospective Conditional.

Two from the present participle,

1. The Present (Periphrastic), and
2. The Imperfect.

Three from the past participle,

1. The Past.
2. The Perfect.
3. The Pluperfect.

Note that in the High Hindí the Retrospective Conditional is said to be formed from the Present Participle. In Maithilí it is apparently formed from the root but the point is very doubtful.

§ 109. Before proceeding further, it is necessary to learn the conjugation of the verb personal, which is as follows.

§ 110. The verb personal is irregular in many respects, different parts being derived from three different roots, of which the infinitives are or are supposed to be.

1. छब *chhab*, to be.
2. थिकब *thikab*, to stand (?)
3. रहब *rahab*, to remain.

It is also defective, only the present and imperfect forms existing. A past participle is also borrowed from the irregular verb होएब *hoeb*, to be.

Chapter VIII.

THE AUXILIARY VERB.

छब *chhab &c.*, to be (not used in this form.)

§ 111. Present Tense.

"I am" &c.

Form I.

Used when no special respect is attributed to the object.

Masculine.

a. Honorific.

1st. P. हम, or हमरा सभ छी *ham*, or *ham'rá sabh chhí*,(1) I am, *or* we are.

2nd P. आहाँ, or आहाँ सभ छी *ahā̃*, or *ahā̃ sabh chhí*,(1) you are.

3rd P. ओ, or ओ सभ छथि *o*, or *o sabh chhath'*, (3) he is, *or* they are.

(1) Optional forms of छी are छिऐ *chhiai*, and छिऐक *chhiaik*. The forms छिऔ *chhiau*, छिऔक *chhiauk* and छिअहु *chhiah'*, are also used, but only in the first person.

b. Non-Honorific.

1st. P. हम, or हमरा सभ छी *ham*, or *ham'rá sabh chhí*,(1) I am, *or* we are,

2nd P. तोँह, or तोहरा सभ छह *tõh*, or *tohará sabh chah*,(2) you are.

3rd P. ओ, or ओ सभ अछि *o*, or *o sabh achh'*,(4) he is *or* they are.

(1) Optional forms for छी are छिऐ *chhiai*, छिऐक *chhiaik*, छिऔ *chhiau*, छिऔक *chhiauk*, and छिअह *chhiah'*.

(2) Optional forms of छह *chhah* are छेँ *chhẽ*, छैँ *chhãi*, छहक *chhahak* and छहीक *chhahík*.

(4) Optional forms of अछि *achh'* are छै *chhai*, छैक *chhaik*, छौ *chhau*, and छौक *chhauk*.

FEMININE.

The feminine is the same as the masculine, except that in the 2nd Person non-Honorific, the form छहिँ *chhah'ñ* is substituted for छह *chhah*.

FORM. II.

Used when special respect is attributed to the object.

MASCULINE.

Honorific.

1st. P. हम, or हमरा सभ छिऐन्हि, *ham*, or *ham'rá sabh chhiainh'*, I am *or* we are.

2nd P. अहाँ, or अहाँ सभ छिऐन्हि *ahã'*, or *ahã' sabh chhiainh'*, You are.

3rd P. ओ, or ओ सभ छथून्हि *o*, or *o sabh chhathúnh'*, he is, *or* they are.

(3) An optional form of छथून्हि *chhathúnh'*, is छथीन्हि *chhathính'*.

Non-Honorific.

1st P. हम or हमरा सभ छिऐन्हि, *ham* or *ham'rá sabh chhiainh'*, I am, *or* we are.

2nd P. तोँह or तोहरा सभ छहून्हि *tōh*, or *tohará sabh chhahúnh'*, you are.

3rd. P. ओ, or ओ सभ छैन्हि *o*, or *o sabh chhainh'*, he is, or they are.

FEMININE.

The Feminine is the same as the Masculine.

§ 112. Another form of the verb substantive present is derived from the root थिक् *thik* It is conjugated as follows, personal pronouns and meaning being omitted for the sake of brevity.

FORM I.

Used when no special respect is attributed to the object.

MASCULINE.

	Honorific.	*Non-Honorific.*
1st. P.	थिकहुँ *thikah'ñ*,[1]	थिकहुँ *thikah'ñ*[1]
2nd P.	थिकहुँ *thikah'ñ*,[1]	थिकाह *thikáh*,[2]
3rd P.	थिकाह *thikáh*,[3]	थिक *thik*.[4]

(1) Optional forms for थिकहुँ *thikah'ñ* are थिकिऐ *thikiaí*, and थिकिऐक *thikiaik*. The forms थिकिऔ *thikiau*, थिकिऔक *thikiauk*, and थिकिअहु *thikiah'* are also used but only in the first person.

(2) Optional forms for थिकाह *thikáh* (2nd Person non-Honorific) are थिकेँ *thikẽ*, थिकैँ *thikaiñ*, थिकहक *thikahak*, and थिकहीक *thikahík*.

(4) Optional forms for थिक *thik* are थीक *thík*, थिकै *thikai*, थिकैक *thikaik*, थिकौ *thikau*, and थिकौक *thikauk*.

FEMININE.

	Honorific.	*Non-Honorific.*
1st P.	थिकहुँ *thikah'ñ*,[1]	थिकहुँ *thikah'ñ*,[1]
2nd P.	थिकहुँ *thíkah'ñ*,[1]	थिकीह *thikíh*,[2]
3rd P.	थिकीह *thikíh*,[3]	थीकि *thík'*.[4]

(1) Optional forms of थिकहुँ *thikah'ñ* are already given under the masculine.

(2 & 3) An optional form of थिकीह *thikíh* is थिकीहि *thikíh'*.

(4) Optional forms of थीकि *thík'* are given under the masculine, as optional forms of थिक *thik*.

FORM II.

Used when special respect is attributed to the object.

MASCULINE.

	Honorific.	*Non-Honorific.*
1st P.	थिकिऐन्हि *thikiainh'*,[1]	थिकिऐन्हि *thikiainh'*,[1]
2nd P.	थिकिऐन्हि *thikiainh'*,[1]	थिकहून्हि *thik'húnh'*,[2]
3rd P.	थिकथून्हि *thik'thúnh'*,[3]	थिकैन्हि *thikainh'*.[4]

(3) An optional form is थिकथीन्हि *thik'thính'*.

FEMININE.

The Feminine is the same as the Masculine.

§ 113. NOTE. Wherever the persons of छी *chhí* can be used, the corresponding forms of थिकहुँ *thikah'n* can also be used. This rule is universal, and must be noted. छी *chhí* is used as an auxiliary in forming the present and perfect tenses of other verbs, and in those cases थिकहुँ *thikah'ñ* can always be substituted for it. In the verbal paradigms, I shall only give छी *chhí* as an auxiliary, but it must never be forgotten that थिकहुँ can also be used.

IMPERFECT TENSE.

§ 114. "I was" etc.

FORM I.

Used when no special respect is attributed to the object.

a. Honorific.

1st P. हम, or हमरा सभ छलहुँ *ham*, or *ham'rá sabh chhalah'ñ*,[1]
I was *or* we were.

2nd P. अहाँ, or अहाँ सभ छलहुँ *ahā'*, or *ahā sabh chhalah'ñ*,[1] you were.

3rd P. ओ, or ओ सभ छलाह *o*, or *o sabh chhaláh*[3], he was *or* they were.

(1) Optional forms of छलहुँ are छलिऐ *chhaliai*, and छलिऐक *chhaliaik*. The forms छलिऔ *chhaliau*, छलिऔक *chhaliauk* and छलिअहु *chhaliah'* are also used, but only in the 1st Person.

b. Non-Honorific.

1st P. हम, or हमरा सभ छलहुँ *ham*, or *ham'rá sabh chhalah'ñ*,[1] I was, *or* we were.

2nd P. तोँह, or तोहरा सभ छलाह *tõh*, or *tohará sabh chhaláh*,[2] you were.

3rd P. ओ, or ओ सभ छल *o*, or *o sabh chhal*,[4] he was, *or* they were.

(1) Optional forms of छलहुँ *chhalah'ñ* are given above.

(2) Optional forms of छलाह *chhaláh* are छलेँ *chhalẽ*, छलैँ *chhalãi*, छलहक *chhal'hak*, and छलहीक *chhal'hík*.

(3) Optional forms of छल *chhal* are छलै *chhalai*, छलैक *chhalaik*, छलौ *chhalau*, and छलौक *chhalauk*.

FEMININE.

(Personal pronouns, and meanings are omitted to save space).

Honorific.		*Non-Honorific.*	
1st P. छलहुँ	*chhalah'ñ*,[1]	छलहुँ	*chhalah'ñ*,[1]
2nd P. छलहुँ	*chhalah'ñ*,[1]	छलीह	*chhalíh*,[2]
3rd P. छलीह	*chhalíh*,[3]	छलि	*chhal'*.[4]

(1) Optional forms of छलहुँ are given above.

(2&3) An optional form of छलीह *chhalíh* is छलीहि *chhalíh'*.

(4) Optional forms of छलि *chhal'*, are given under the masculine as optional forms of छल *chhal*.

Form II.

Used when special respect is attributed to the object.

Masculine.

a. Honorific.

1st P. हम, *or* हमरा सभ छलिऐन्हि *ham*, or *ham'rá sabh chhaliainh'*, I am *or* we were.

2nd P. अहाँ *or* अहाँ सभ छलिऐन्हि *ahã*, or *ahã sabh chhaliainh'*, you were.

3rd P. ओ *or* ओ सभ छलथून्हि *o*, or *o sabh chhal'thúnh'*.[3] He was *or* they were.

(3) An optional form of छलथून्हि *chhal'thúnh'*, is छलथीन्हि *chhal'thính.'*

b. Non-Honorific.

1st P. हम *or* हमरा सभ छलिऐन्हि[1] *ham*, or *ham'rá sabh chhaliainh'*, I was, *or* we were.

2nd P. तोँह, *or* तोहरा सभ छलहून्हि[2] *tõh*, or *tohará sabh chhal'húnh'*, You were.

3rd P. ओ, *or* ओ सभ छलैन्हि[4] *o*, or *o sabh chhalainh'*. He was, *or* they were.

Feminine.

The Feminine is the same as the Masculine.

§ 115. Another form of the imperfect of the verb substantive is formed from the root रह *rah*. It is conjugated as follows, Personal Pronouns and meaning being omitted for the sake of brevity.

Form I.

Used when no special respect is attributed to the object.

Masculine.

	Honorific.	*Non-Honorific.*
1st P.	रही *rahí*[1]	रही *rahí,*[1]
2nd P.	रही *rahí*[1]	रहह *rahah,*[2]
3rd P.	रहथि *rahath'*[3]	रहौ *rahau.*[4]

(1) Other forms are रहिए *rahiai*, रहिएक *rahiaik.* The forms रहिऔ *rahiau*, रहिऔक *rahiauk* and रहिअहु *rahiah'*, are also used, but only in the first person.

(2) Other forms are रह *rah*, रहहक *rahahak*, and रहहीक *rahahík*.

The Feminine is the same as the Masculine, except that the form रहँहिँ *rahãh'ñ* is substituted for रहह *rahah* of the 2nd Person non-Honorific.

Form II.

Used when special respect is attributed to the object.

Masculine.

	Honorific.	*Non-Honorific.*
1st P.	रहिऐन्हि *rahiainh'*,[1]	रहिऐन्हि *rahiainh'*,[1]
2nd P.	रहिऐन्हि *rahiainh'*,[1]	रहहून्हि *rah'húnh'*,[2]
3rd P.	रहथून्हि *rah'thúnh'*,[3]	रहैन्हि *rahainh'*.[4]

(3) Another form is रहथीन्हि *rah'thính'*.

Feminine.

The Feminine is the same as the Masculine.

§ 116. Note. Wherever the persons of छलहुँ *chalah'n* can be used, the corresponding forms of रही *rahí* can also be used. This rule is universal, and must be noted. छलहुँ *chhalah'ñ* is used as an auxiliary in forming the imperfect and pluperfect tenses of other verbs, and in those cases रही *rahí* can always be substituted for it. In the verbal paradigms I shall only give छलहुँ *chhalah'ñ* as an auxiliary, but it must never be forgotten that रही *rahí* can also be used.

§ 117. The only remaining form in use is as follows :—

Past Participle.

Masculine, भेल *bhel.*

Feminine, भेलि *bhel'.*

Chapter IX.

THE TRANSITIVE VERB.

§ 118. I now proceed to give the conjugation in full of the transitive verb देखब *dekhab* to see. I shall not discuss the numerous personal terminations, for they are too many, and their origin is too obscure for me to attempt any satisfactory explanation concerning many of them. I shall first, however, as briefly as possible describe the formation of the Tense stems to which the personal terminations are attached.

§ 119. (1) Tenses formed from the Root.

a. The stem of the Prospective Conditional is the root itself unaltered, to which the personal terminations are added directly.

§ 120. *b.* The Future has two distinct stems, one formed by adding ०अब-*ab* directly to the root, and the second by adding ०अत-*at* either directly to the root, or with an intermediate ०इ-*i* (in the latter case the initial ०अ-*a* of the stem termination being omitted). We thus get देखब *dekhab*, and देखत *dekhat*, or देखित *dekhit*. To either of these stems the termination ०ग-*ga*, can optionally be suffixed. It seems to me that one of these forms is derived from the infinitive. That the future is frequently formed from infinitives is well known to students of comparative philology. Familiar examples are the Sanskrit भवितास्मि *bhavitásmi* "I am to be"* or "I shall be" and the French *j'aimer-ai* "I have to love", or "I shall love". In the same way we have देखबग *dekhab-ga* "I go to see", that is "I shall see." In ordinary conversation the final termination ०ग *ga* may be left out, but the above is the full form, and it is that to which we must look for a derivation.

§ 121. With respect to the stem देखित *dekhit* or देखत *dekhat*, I have no distinct suggestion to make as to its formation. It seems to be connected in some way with the present participle, but how I do not know.

§ 122. I venture to suggest one derivation of this form, which I only put forward to invite discussion, and not with any persuasion as to its truth. Is it possible that देखित *dekhit* may be connected with a low Sanskrit form of दर्शिता *darśita*, the less common form of the periphrastic future of दृश् *driś* "to see"? The derivation does not seem to me to be very violent, but I have no proof to offer of it, and only put it forward as a suggestion and nothing more.

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* भविता "a be-er" is evidently closely connected with the infinitive भवितुं "to be".

§ 123. The stem of the Imperative is the root itself, to which the personal terminations are added direct.

§ 124. *d.* I have been in some doubt as to whether I ought to class the Retrospective Conditional as derived from the root, or from the present participle. In the cognate modern languages the corresponding tense is usually said to be derived from the latter, but I hesitate in following suit in this case, the characteristic diphthong ऍ *ai*, of the present participle being absent from the tense, except in one form of the 3rd person non-Honorific (देखैत *dekhait*). As the stem of this tense is similar in form to the second stem of the future (viz. देखित *dekhit*) I have classed it as a tense derived from the root.

§ 125. Tenses formed from the Present Participle.

a & b. Both Present and Imperfect are periphrastic; and are formed by subjoining the conjugated Present and Imperfect tenses of the auxiliary verb directly to the Present Participle.

§ 126. (3) Tenses formed from the Past Participle.

a. The stem of the past tense is formed by adding the personal terminations to the Past Participle direct.

§ 127. *b.* There are two conjugational forms of the Perfect.

The first is formed by subjoining the word अछि *achh'* " he is " to the conjugated Past tense. How any meaning is arrived at out of this queer compound I do not pretend to say.

§ 128. The second conjugational form of the Perfect is obtained by subjoining the conjugated Present tense of the verb substantive to a slightly modified form of the Past Participle.

§ 129 *c.* The Pluperfect is formed by subjoining the Imperfect tense of the verb substantive to the same modified form of the Past Participle which we observed in the Perfect.

§ 130. It will be convenient, as an aid to memory, to give the tenses in the order given in § 108, and not in order of time.

CONJUGATION OF A TRANSITIVE VERB.

ACTIVE VOICE.

Model Verb देखब *dekhab*, "to see".

PRINCIPAL PARTS.

§ 131.

Root ... देख् *dekh*, "see."

Present participle ... देखैत *dekhait*, "seeing".

Past participle ... देखल *dekhal*, "seen".

1. Four tenses are formed from the root देख् *dekh.*

§ 132. *a.* THE PROSPECTIVE CONDITIONAL *or* SIMPLE PRESENT.

"(If) I see," (If) I should see," etc.*

FORM I.

Used when no special respect is attributed to the object.

MASCULINE.

	Honorific.	*Non-Honorific.*
1st. P.	देखी *dekhí*,[1]	देखी *dekhí*.[1]
2nd P.	देखी *dekhí*,[1]	देखह *dekhah*,[2]
3rd P.	देखथि *dekhath'*,[3]	देखौ *dekhau*.[4]

(1) Other forms are देखिऐ *dekhiai*, देखिऐक *dekhiaik*. The forms देखिऔ *dekhiau*, देखिऔक *dekhiauk*, and देखिअहु *dekhiah*,' are also used, but only in the first person.

(2) Other forms are देख *dekh*, देखहक *dekhahak*, देखहीक *dekhahík*.

The FEMININE is conjugated like the masculine; except that in the 2nd person non-Honorific the form देखह *dekhah* is not used, the form देखँहिं *dekhā̃h'ñ* being used instead.

* In poetry this tense is frequently used in the sense of the Present. It is then called the SIMPLE PRESENT in contradistinction to the PERIPHRASTIC PRESENT formed from the Present Participle.

FORM. II.

Used when special respect is attributed to the object.

MASCULINE.

	Honorific.	Non-Honorific.
1st P.	देखिऐन्हि *dekhiainh'*,[1]	देखिऐन्हि *dekhiainh'*,[1]
2nd P.	देखिऐन्हि *dekhiainh'*,[1]	देखहून्हि *dekh'húnh'*,[2]
3rd P.	देखथुन्हि *dekh'thúnh'*,[3]	देखौन्हि *dekhaunh'*.[4]

(1) Another form is देखिऔन्हि *dekhiaunh'*, which, however, is only used in the first person.

The FEMININE is the same as the masculine.

§ 133.

b. THE FUTURE.

"I shall or will see," etc.

FORM I.

Used when no special respect is attributed to the object.

MASCULINE.

	Honorific.	Non-Honorific.
1st P.	देखब *dekhab*,[1]	देखब *dekhab*,[1]
2nd P.	देखब *dekhab*,[1]	देखबह *dekh'bah*,[2]
3rd P.	देखताह *dekh'táh*,[3]	देखत *dekhat*.[4]

(1) Other forms are देखबै *dekh'bai*, देखबैक *dekh'baik*, देखतिऐ *dekh'tiai*, देखतिऐक *dekh'tiaik*, देखितँहु *dekhitãh'ñ*, and देखिअहु *dekhiah.'* The forms देखबौ *dekh'bau*, देखबौक *dekh'bauk*, देखतिऔ *dekh'tiau*, देखतिऔक *dekh'tiauk*, देखिऔ *dekhiau*, देखिऔक *dekhiauk*, and देखीग *dekhíga*, are also used, but only in the first person.

(2) Other forms are देखबें *dekh'bẽ*, देखबहक *dekh'bahak*, and देखबहीक *dekh'bahík*.

(4) Other forms are देखतै *dekh'taí*, देखतैक *dekh'taik*, देखतौ *dekh'tau*, देखतौक *dekh'tauk*.

In the FEMININE the following forms are substituted.

For 2, देखबँहिँ *dekh'bãh'ñ*.

For 3, देखतीह *dekh'tíh*, or देखतिह *dekh'tih'*.

For 4, देखति *dekhat'* instead of देखत *dekhat*. The remaining forms are common to both genders.

FORM II.

Used when special respect is attributed to the object.

MASCULINE.

	Honorific.	Non-Honorific.
1st P.	देखबैन्हि *dekh'bainh'*,[1]	देखबैन्हि *dekh'bainh'*,[1]
2nd P,	देखबैन्हि *dekh'bainh'*,[1]	देखबहून्हि *dekh'bahúnh'*,[2]
3rd P.	देखथून्हि *dekh'thúnh'*,[3]	देखतैन्हि *dekh'tainh'*.[4]

(3) Another form is देखथीन्हि *dekh'thính'*.

The FEMININE the same as the masculine.

NOTE. That to all the above forms, with the exception of देखीग *dekhíga*, the termination °ग-*ga*, can optionally be added. In this syllable the inherent °अ-*a*, is pronounced. E. g. देखब *dekhab*, or देखबग *dekhab'ga*.

§ 134.

THE IMPERATIVE.

"Let me see," "See thou," etc.

FOM I.

Used when no special respect is attributed to the object.

MASCULINE.

	Honorific.	Non-Honorific.
1st P.	देखू *dekhú*,[1]	देखू *dekhú*,[1]
2nd P.	देखू *dekhú*,[1]	देखह *dekhah*,[2]
3rd P.	देखथु *dekhath'*,[3]	देखौ *dekhau*.[4]

* NOTE. The final °अ-*a* in this form is pronounced.

(1) Other forms are देखिऐ *dekhiai*, देखिऐक *dekhiaik*, and देखिअह *dekhiah'*. The forms देखिऔ *dekhiau*, and देखिऔक *dekhiauk*, are also used, but only in the first person.

(2) Other forms are देख *dekh*, देखहक *dekhahak*, and देखहीक *dekhahík*.

The FEMININE is conjugated like the masculine, except that in the 2nd person non-Honorific the form देखह *dekhah*, is not used, the form देखहिँ *dekhah'ñ* or देखँहिँ *dekhãh'ñ* being used instead.

FORM II.

Used when special respect is attributed to the object.

MASCULINE.

	Honorific.	*Non-Honorific.*
1st P.	देखिऐन्हि *dekhiainh'*,[1]	देखिऐन्हि *dekhiainh'*,[1]
2nd P.	देखिऐन्हि *dekhiainh'*,[1]	देखहून्हि *dekh'húnh'*,[2]
3rd P.	देखथून्हि *dekh'thúnh'*,[3]	देखौन्हि *dekhaunh'*.[4]

(1) Another form is देखिऔन्हि *dekhiaunh'*

The FEMININE is the same as the masculine.

§ 135. *d.* THE RETROSPECTIVE CONDITIONAL.

"If I had seen," etc.

FORM I.

Used when no special respect is attributed to the object.

MASCULINE.

	Honorific.	*Non-Honorific.*
1st P.	देखितऊँ *dekhitah'ñ*,[1]	देखितऊँ *dekhitah'ñ*,[1]
2nd P.	देखितऊँ *dekhitah'ñ*,[1]	देखितह *dekhitah*,[2]
3rd P.	देखितथि *dekhitath'*,[3]	देखैत *dekhait*.[4]

(1) Other forms are देखितिऐ *dekhitiai*, and देखितिऐक *dekhitiaik.* The forms देखितिऔ *dekhitiau*, देखितिऔक *dekhitiauk*, and देखितङ *dekhitah'*, are also used, but only in the 1st Person.

(2) Other forms are देखितँ *dekhitẽ*, देतखितहक *dekhitahak*, and देखितहीक *dekhitahík*.

(4) Other forms are देखितै *dekhitai*, देखितैक *dekhitaik*, देखितौ *dekhitau* and देखितौक *dekhitauk*.

The FEMININE is conjugated like the masculine, except that, in the 2nd person non-Honorific, the form देखितह *dekhitah* is not used; the form देखितहिँ *dekhitah'ñ* or देखितँहिँ *dekhitãh'ñ* being used instead.

FORM II.

Used when special respect is attributed to the object.

MASCULINE.

	Honorific.	*Non-Honorific.*
1st P.	देखितिऐन्हि *dekhitiainh'*,[1]	देखितिऐन्हि *dekhitiainh'*,[1]
2nd P.	देखितिऐन्हि *dekhitiainh'*,[1]	देखितहून्हि *dekhitahúnh'*,[2]
3rd P.	देखितथून्हि *dekhit'thúnh'*,[3]	देखितैन्हि *dekhitainh'*.[4]

(3) Another form is देखितथीन्हि *dekhit'thính'*.

The FEMININE is the same as the masculine.

§ 136.

2. Two tenses are formed from the Present Participle देखैत *dekhait*.

a. THE PRESENT.

"I see or am seeing," etc.

FORM I.

Used when no special respect is attributed to the object.

MASCULINE.

	Honorific.	*Non-Honorific.*
1st P.	देखैत छी *dekhait chhí*.[1]	देखैत छी *dekhait chhí*,[1]
2nd P.	देखैत छी *dekhait chhí*,[1]	देखैत छह *dekhait chhah*,[2]
3rd P.	देखैत छथि *dekhait chhath'*,[3]	देखैत अछि *dekhait achh'*.[4]

(1) For the auxiliary छी *chhí* may be used छिऐ *chhiai*, and छिऐक *chhiaik*. The forms छिऔ *chhiau*, छिऔक *chhiauk*, and छिअह *chhiah'*, are also used, but only in the first person.

(2) Other forms of the auxiliary are छें *chhẽ*, छैं *chhãi*, छहक *chhahak*, and छहीक *chhahík*.

(4) O her forms of the auxiliary are छै *chhai*, छैक *chhaik*, छौ *chhau*, and छौक *chhauk*.

FEMININE.

The FEMININE is conjugated like the masculine, except that the feminine form of the Present Participle, देखैति *dekhait'*, is used instead of the masculine form देखैत *dekhait*. E. g. देखैति छी *dekhait' chhí*, instead of देखैत छी *dekhait chhí*. The form देखैति छह *dekhait' chhah* (which might be expected as the 2nd person non-Honorific) is not used, देखैति छहिँ *dekhait' chhah'ñ* or देखैति छँहिँ *dekhait' chhãh'ñ* being substituted.

FORM II.

Used when special respect is attributed to the object.

MASCULINE.

Honorific.

1st P. देखैत छिऐन्हि *dekhait chhiainh'*,[1]

2nd P. देखैत छिऐन्हि *dekhait chhiainh'*,[1]

3rd P. देखैत छथून्हि *dekhait chhathúnh'*,[3]

Non-Honorific.

1st P. देखैत छिऐन्हि *dekhait chhiainh'*,[1]

2nd P. देखैत छहून्हि *dekhait chhahúnh'*,[2]

3rd P. देखैत छैन्हि *dekhait chhainh'*.[4]

(3) Another form of the Auxiliary is छथीन्हि *chhathính'*.

The FEMININE is conjugated like the masculine, except that the feminine form of the Present Participle is used as explained above.

OBSERVE.—In all the above forms, when masculine, the final °त-*t*, of the Present Participle may be, and usually is, omitted. The Participle and auxiliary then form one word. E. g. देखैत छी *dekhait chhí*, or देखैछी *dekhaichhí*. Similarly, when feminine, the final °ति-*t'* of the participle may be omitted. E. g. देखैति छी *dekhait' chhí*, or देखैछी *dekhaichhí*.

§ 137. *b.* THE IMPERFECT.

"I was seeing," etc.

FORM I.

Used when no special respect is attributed to the object.

MASCULINE.

Honorific.

1st P. देखैत छलहुँ *dekhait chhalah'ñ,*[1]

2nd P. देखैत छलहुँ *dekhait chhalah'ñ,*[1]

3rd P. देखैत छलाह *dekhait chhaláh,*[3]

Non-Honorific.

1st P. देखैत छलहुँ *dekhait chhalah'ñ,*[1]

2nd P. देखैत छलाह *dekhait chhaláh,*[2]

3rd P. देखैत छल *dekhait chhal.*[4]

(1) Other forms of the auxiliary छलहुँ *chhalah'ñ*, are छलिऐ *chhaliai*, and छलिऐक *chhaliaik*. The forms छलिऔ *chhaliau*, छलिऔक *chhaliauk*, and छलहु *chhalah'* are also used, but only in the first person.

(2) Other forms of the auxiliary are छलें *chhalẽ*, छलैं *chhalãi*, छलहक *chhal'hak*, छलहीक *chhal'hík*.

(4) Other forms of the auxiliary are छलै *chhalai*, छलैक *chhalaik*, छलौ *chhalau*, and छलौक *chhalauk*,

Feminine.

As explained under the head of the present tense, the Present Participle takes the form देखैति *dekhait'* in the feminine. Also, in the feminine, the form छलीह *chhalíh*, or छलीहि *chhalíh'* is substituted for छलाह *chhaláh*, of the 3rd person Honorific, and 2nd person non-Honorific, and the form छलि *chhal'* is substituted for छल *chhal* of the 3rd person non-Honorific.

Form II.

Used when special respect is attributed to the object.

Masculine.

Honorific.

1st P. देखैत छलिऐन्हि *dekhait chhaliainh'*,[1]

2nd P. देखैत छलिऐन्हि *dekhait chhaliaính'*,[1]

3rd P. देखैत छलथून्हि *dekhait chhal'thúnh'*,[3]

Non-Honorific.

1st P. देखैत छलिऐन्हि *dekhait chhaliainh'*,[1]

2nd P. देखैत छलहून्हि *dekhait chhal'húnh'*,[2]

3rd P. देखत छलैन्हि *dekhait chhalainh'*.[4]

(3) Another form of the auxiliary is छलथीन्हि *chhal'thính'*.

Feminine.

As in the Present Tense, the present participle takes the feminine termination ॰ति-*t'*. In other respects the feminine of this form is the same as the masculine.

Observe.—As in the present tense, the masculine termination ॰त-*t*, and the feminine termination ॰ति-*t'* of the present participle may optionally be omitted. E. g. देखैत छलहुँ *dekhait chhalah'ñ* or देखैछलहुँ *dekhai-chhalah'ñ*. The latter is the more usual form.

§ 138.

3. Three tenses are formed from the Past Participle देखल *dekhal.*

a. THE PAST.

"I saw," etc.

FORM I.

Used when no special respect is attributed to the object.

MASCULINE.

	Honorific.	*Non-Honorific.*
1st P.	देखलहुँ *dekh'lah'ñ,*[1]	देखलहुँ *dekh'lah'ñ,*[1]
2nd P.	देखलहुँ *dekh'lah'ñ,*[1]	देखलह *dekh'lah,*[2]
3rd P.	देखलन्हि *dekh'lanh',*[3]	देखलक *dekhalak*[4]

(1) Other forms are देखल *dekhal,* देखलिऐ *dekh'liai,* देखलिऐक *dekhaliaik,* देखलै *dekh'lai* देखलैक *dekh'laik,* and देखली *dekh'lí.* The forms देखलिऔ *dekh'liau,* देखलिऔक *dekh'liauk,* देखलौ *dekh'lau,* देखलौक *dekh'lauk,* and देखलिअइ *dekh'liah'* are also used, but only in the first person.

(2) Other forms are देखलें *dekh'lẽ,* देखलैं *dekh'lãi,* देखलहक *dekh'lahak,* and देखलहीक *dekh'lahík.*

(4) Other forms are देखलकै *dehal'kai,* देखलकैक *dekhal'kaik,* देखलकौ *dekhal'kau,* and देखलकौक *dekhal'kauk.*

FEMININE.

The following forms are substituted :—

In (1). For देखल *dekhal*; देखलि *dekhal.'*

In (2). For देखलह *dekh'lah*; देखलिँहि *dekh'lĩh',* or देखलीँहि *dekh'lĩ'h'.*

FORM II.

Used when special respect is attributed to the object.

MASCULINE.

	Honorific.	*Non-Honorific.*
1st P.	देखलैन्हि *dekh'lainh',*[1]	देखलैन्हि *dekh'lainh',*[1]
2nd P.	देखलैन्हि *dekh'lainh',*[1]	देखलहून्हि *dekh'lahúnh',*[2]
3rd P.	देखलथून्हि *dekhal'thúnh',*[3]	देखलकैन्हि *dekhal'kainh'.*[4]

(1) Another form is देखलिऐन्हि *dekh'liainh'*.
(2) Another form is देखलथीन्हि *dekhal'thînh'*.

FEMININE.

The FEMININE is the same as the Masculine.

§139. *b.* THE PERFECT.

"I have seen", etc.

FIRST CONJUGATIONAL FORM.

Formed by adding the third person present non-honorific of the auxiliary verb, as a suffix to the various forms of the past.

FORM I.

Used when no special respect is attributed to the object.

MASCULINE.

Honorific.

1st P. देखलहुँ अछि *dekh'lah'ñ achh'*,[1]

2nd P. देखलहुँ अछि *dekh'lah'ñ achh'*,[1]

3rd P. देखलन्हि अछि *dekh'lanh' achh'*,[3]

Non-Honorific.

1st P. देखलहुँ अछि *dekh'lah'ñ achh'*,[1]

2nd P. देखलह अछि *dekh'lah achh'*,[2]

3rd P. देखलक अछि *dekh'lak achh'*.[4]

(1) Other forms are देखल अछि *dekhal achh'*, देखलिऐ अछि *dekh'liai achh'*, देखलिऐक अछि *dekh'liaik achh'*, देखलै अछि *dekh'lai achh'*, देखलैक अछि *dekh'laik achh'*, and देखली अछि *dekh'lí achh'*. The forms देखलिऔ अछि *dekh'liau achh'*, देखलिऔक अछि *dekh'liauk achh'*, देखलौ अछि *dekh'lau achh'*, देखलौक अछि *dekh-lauk achh'*, and देखलिअह अछि *dekh'liah' achh'*, are also used but only in the first person.

(2) Other forms are देखलिँ अछि *dekh'lẽ achh'*, देखलैँ अछि *dekh'lãi achh'*, देखलहक अछि *dekh'lahak achh'*, देखलहीक अछि *dekh'lahík achh'*.

(4) Other forms are देखलकै अछि *dekhal'kai achh'*, देखलकैक अछि *dekhal'-kaik achh'*, देखलकौ अछि *dekhal'kau achh'*, and देलखकौक अछि *dekhal'kauk achh'*.

FEMININE.

The following forms are substituted :—

In (1) For देखल *dekhal*; देखलि *dekhal'*.

In (2) For देखलह *dekh'lah;* देखलिँहि *dekh'lĭh'*, or देखलीँहि *dekh'lĭ'h'*.

FORM II.

Used when special respect is attributed to the object.

MASCULINE.

Honorific.

1st P. देखलैन्हि अछि *dekh'lainh' achh'*,

2nd P. देखलैन्हि अछि *dekh'lainh' achh'*,

3rd P. देखलथून्हि अछि *dekhal'thúnh' achh'*.

Non-Honorific.

1st P. देखलैन्हि अछि *dekh'lainh' achh'*,

2nd P. देखलहून्हि अछि *dekh'lahúnh' achh'*,

3rd P. देखलकैन्हि अछि *dekhal'kainh' achh'*.

(1) Another form is देखलिऐन्हि अछि *dekh'liainh' achh'*.

(3) Another form is देखथीन्हि अछि *dekhal'thuĩh' achh'*.

FEMININE.

The FEMININE is the same as the Masculine,

§ 140. SECOND CONJUGATIONAL FORM.

Formed by adding the present tense of the auxiliary verb to an inflected form of the Past Participle.

FORM I.

Used when no special respect is attributed to the object.

MASCULINE.

	Honorific.	*Non-Honorific.*
1st P.	देखलेँ छी *dekh'lẽ chhí,*[1]	देखलेँ छी *dekh'lẽ chhí,*[1]
2nd P.	देखलेँ छी *dekh'lẽ chhí,*[1]	देखलेँ छह *dekh'lẽ chhah,*[2]
3rd P.	देखलेँ छथि *dekh'lẽ chhath',*[3]	देखलेँ अछि *dekh'lẽ achh'.*[4]

(1) Other forms of the auxiliary may be substituted, as in the Present Tense. *q. v.*

(2) Other forms of the auxiliary may be substituted, as in the Present Tense. *q. v.*

(4) Other forms of the auxiliary may be substituted, as in the Present Tense. *q. v.*

FEMININE.

The FEMININE is the same as the masculine, except that in the 2nd Person Non-Honorific the form देखलेँ छह *dekh'lẽ chhah* is not used ; the form देखलेँ छहिँ *dekh'lẽ chhah'ñ* or देखलेँ छाँहिँ *dekh'lẽ chhãh'ñ* being substituted.

FORM II.

Used when special respect is attributed to the object.

MASCULINE.

Honorific.

1st P. देखलेँ छिऐन्हि *dekh'lẽ chhiainh',*[1]

2nd P. देखलेँ छिऐन्हि *dekh'lẽ chhiainh',*[1]

3rd P. देखलेँ छथुन्हि *dekh'lẽ chhathúnh',*[3]

Non-Honorific.

1st P. देखलैँ छियैन्हि *dekh'lẽ chhiainh'*,[1]

2nd P. देखलैँ छहुन्हि *dekh'lẽ chhahúnh'*,[2]

3rd P. देखलैँ छैन्हि *dekh'lẽ chhainh'*.[4]

(3) As in the Present, another form of the auxiliary is छथीन्हि *chhathính'*.

FEMININE.

The FEMININE is the same as the masculine.

§ 141. *c.* THE PLUPERFECT.

"I had seen," etc.

FORM I.

Used when no special respect is attributed to the object.

MASCULINE.

Honorific.

1st P. देखलैँ छलहुँ *dekh'lẽ chhalah'ñ*,[1]

2nd P. देखलैँ छलहुँ *dekh'lẽ chhalah'ñ*,[1]

3rd P. देखलैँ छलाह *dekh'lẽ chhaláh'*,[3]

Non-Honorific.

1st P. देखलैँ छलहुँ *dekh'lẽ chhalah'ñ*,[1]

2nd P. देखलैँ छलाह *dekh'lẽ chhaláh*,[2]

3rd P. देखलैँ छल *dekh'lẽ chhal*.[4]

(1) Other forms of the auxiliary may be substituted as in the Imperfect Tense. *q. v.*

(2) Other forms of the auxiliary may be substituted as in the Imperfect Tense. *q. v.*

(4) Other forms of the auxiliary may be substituted as in the Imperfect Tense. *q. v.*

FEMININE.

In the FEMININE the following forms are substituted.—

In (2 & 3). For देखलेँ छलाह *dekh'lẽ chhaláh*; देखलेँ छलीह *dekh'lẽ chhalíh'*, or देखलेँ छलीहि *dekh'lẽ chhalíh'*. The remaining forms are common to both genders.

In (4). For देखलेँ छल *dekh'lẽ chhal*; देखलेँ छलि *dekh'lẽ chhal'*.

FORM II.

Used when special respect is attributed to the object.

MASCULINE.

Honorific.

1st P. देखलेँ छलिऐन्हि *dekh'lẽ chhaliainh'*,[1]

2nd P. देखलेँ छलिऐन्हि *dekh'lẽ chhaliainh'*,[1]

3rd P. देखलेँ छलथून्हि *dekh'lẽ chhal'thúnh'*,[3]

Non-Honorific.

1st P. देखलेँ छलिऐन्हि *dekh'lẽ chhaliainh'*,[1]

2nd P. देखलेँ छलहून्हि *dekh'lẽ chhal'húnh'*,[2]

3rd P. देखलेँ छलैन्हि *dekh'lẽ chhalainh'*.[4]

(3) Another form is देखलेँ छलथीन्हि *dekh'lẽ chhal'thính'*.

FEMININE.

The FEMININE is the same as the masculine.

§ 142. *Participles—Declinable.*

Adjective Participles.

Present, 'seeing'.

Masculine.

देखैत *dekhait.*

Feminine.

देखैति *dekhait'.*

Past, 'seen'.

Masculine.

देखल, देखल भेल, *dekhal*, or *dekhal bhel.*

Feminine.

देखलि, देखल भेलि, *dekhal'*, or *dekhal bhel'*.

§ 143. *Participles—Indeclinable.*

Conjunctive Participles.

'seeing', 'having seen'.

देखिकँ *dekhikã*, देखिकैँ *dekhikãi*, देखिकैकँ *dekhikaikã*,

Adverbial Participles.

देखितहिँ *dekhitah'ñ*, 'on seeing', 'in the act of seeing'.

§ 144. *Precative or Respectful Forms.*

1. Respectful Imperative.

देखल जाय *dekhal jáy* and देखल जाओ *dekhal jáo*, 'be you,' or 'ye pleased to see'.

2. RESPECTFUL FUTURE.

देखल जाएत *dekhal jáet*, or देखल जाएतग *dekhal jáet'ga*, 'you will see,' or 'will be pleased to see'.

3. MILD IMPERATIVE.

देखिह *dekhiha*, 'see you', or 'see ye'.

INFINITIVE *or* VERBAL NOUN.

§ 145. देखब *dekhab*, 'to see'.

CHAPTER X.

THE INTRANSITIVE VERB.

§ 146. Theoretically speaking, as already pointed out, the Neuter Verb should be wanting in all those tense-forms, which in the Transitive Verb fall under Form II ; i. e. those in which special respect is attributed to the object. Such, however, is not altogether the case, for the Neuter Verb, while affecting most of the tense-forms of Form I, also indulges pretty freely in those of Form II. What tense forms it uses and what it discards will be learned from the following paradigms.

§ 147. The conjugation of the Past Tense, in the Neuter Verb, differs in many respects from that of the same tense in the Verb Transitive, and should be noted.

In the Transitive Verb there are two conjugational forms of the Perfect Tense. In the Neuter Verb there is only one. It is formed by subjoining the word अछि *achh'*, to the conjugated Past Tense. Only one or two inflexions of the second conjugational form are used in the 2nd person non-honorific.

§ 148. The verb सूतब *sútab* 'to sleep', is an example of a verb whose

root-vowel (ऊ *ú*) is long. When such a vowel is आ *á* * ई *í* or *ú*, it is liable to be shortened in certain cases.

viz. It is shortened

(1) If it is followed in the same word by another long vowel or diphthong. Example, सुतौ *sutau*. The only exceptions to this are certain forms of the first and second persons of the Prospective Conditional and the Imperative, and the anomalous Future form सुतीग *sutíga*.

(2) If it is followed in the same word by three syllables, any of which contains either the vowel इ *i*, or the vowel उ *u*. Example, सुतिअहु *sutiah'*. If neither of these vowels follows, the root-vowel may be long or short. Example, सूतहक *sútahak*, or सुतहक *sutahak*.

(3) If it be followed in the same word by any number of syllables more than three. Example, सुतबहक *sutabahak* : but सूतहक *sútahak*, where only three syllables, none of which contains either इ *i* or उ *u*, follow the root-vowel ऊ *ú*.

(4) Also in the Mild Imperative, the vowel is shortened in spite of the foregoing rules. Thus:—

सुतिह *sutiha*, 'be pleased to sleep'.

Model verb सूतब *sútab*, 'to sleep'.

§ 149. Root ... . सूत् *sút*, 'sleep'.

Present Participle ... सुतैत *sutait*, 'sleeping'.

Past Participle ... ... सूतल *sútal*, 'slept'.

* There is a considerable diversity of custom with regard to the shortening of आ *á*. Some speakers shorten it as often as ई *í* or ऊ *ú* are shortened. Others always keep it lengthened ; and others again only keep it lengthened when आ *á* is the root-vowel of an Active or Causal Verb, which has been lengthened from the radical अ *a* of a Neuter Verb, as will be seen later on. An example of the last case is the आ in मारब *márab*, 'to kill', which is the Active form of the Neuter Verb मरब *marab*, 'to die'. This last custom is probably the most correct of the three.

§ 150. 1. Four tenses are formed from the root, सूत् *sút.*

a. THE PROSPECTIVE CONDITIONAL *or* SIMPLE PRESENT.

'(If) I see', 'I see', etc.

	Honorific.	*Non-Honorific.*
1st P.	सूती *súti,*[1]	सूती *súti,*[1]
2nd P.	सूती *súti,*[1]	सूतह *sútah,*[2]
3rd P.	सूतथि *sútath',*[3]	सुतौ *sutau.*[4]

(1) Other forms are सुतिऐ *sutiai,* and सुतिऐक *sutiaik.* The forms सुतिऔ *sutiau,* सुतिऔक *sutiauk,* and सुतिअह *sutiah'* are also used, but only in the first person. The form सुतिऐन्हि *sutiainh'* is also used, but only in the first and second persons Honorific.

(2) Other forms are सुतहुन्हि, *sut'húnh',* सूतहक *sútahak,* and सुतहीक *sutahík.*

(3) Another form is सुतथुन्हि *sut'thúnh'.*

(4) Another form is सुतैन्हि *sutainh'.*

The FEMININE is as the masculine, except that in the second person Non-Honorific the form सूतह *sútah,* is not used, the form सूतहिँ *sútah'ñ* or सुताँहिँ *sutãh'ñ* being used instead.

§ 151. *b.* THE FUTURE.

'I shall or will sleep', etc.

MASCULINE.

	Honorific.	*Non-Honorific.*
1st P.	सूतब *sútab,*[1]	सूतब *sútab,*[1]
2nd P.	सूतब *sútab,*[1]	सूतबह *sút'bah,*[2]
3rd P.	सुतताह *sut'táh,*[3]	सूतत *sútat*[4]

(1) Other forms are सुतबै *sut'bai,* सुतबैक *sut'baik,* सुततिऐ *sut'tiai,* सुततिऐक *sut'tiaik,* सुतितँऽ *sutitãh'ñ.* The form सुतबैन्हि *sut'bainh'* is used only in

the first and second person Honorific. The forms सुतबौ *sut'bau*, सुतबौक *sut'bauk*, सुततिऔ *sut'tiau*, सुततिऔक *sut'tiauk*, सुतिऔ *sutiau*, सुतिऔक *sutiauk*, सुतिअह *sutiah'*, and सूतीग *sútíga*, are also used, but only in the first person.

(2) Other forms are सुतबें *sut'bẽ*, सुतबहक *sut'bahak*, and सुतबहीक *sut'bahík*.

(3) Other forms are सुतथीन्हि *sut'thính'*, and सुतथून्हि *sut'thúnh'*.

(4) Other forms are सुततैन्हि *sut'tainh'*, सुततौ *sut'tau*, सुततौक *sut'tauk*, सुततै *sut'tai*, सुततैक *sut'taik*.

In the FEMININE the following forms are substituted.

For (2), सुतबँहिँ *sut'bãh'ñ*.

For (3), सुततीह *sut'tíh*, or सुततिहि *sut'tih'*.

For (4), सूतति *sútat'*.

NOTE. That to all the above forms, with the exception of सूतीग *sútíga*, the termination ग *ga*, can optionally be added. In this syllable the inherent अ *a*, is pronounced. E. g. सूतब *sútab*, or सूतबग *sútab'ga*.

§ 152. *c.* THE IMPERATIVE.

'Let me sleep,' 'Sleep thou,' etc.

MASCULINE.

	Honorific.	*Non-Honorific.*
1st P.	सूतू *sútú*,[1]	सूतू *sútú*,[1]
2nd P.	सूतू *sútú*,[1]	सूतह *sútah*,[2]
3rd P.	सूतथु *sútath'*,[3]	सुतौ *sutau*.[4]

(1) Other forms सुतिऐ *sutiai*, सुतिऐक *sutiaik*, सुतिऔ *sutiau*, सुतिऔक *sutiauk*, and सुतिअह *sutiah'*. The forms सुतिऐन्हि *sutiainh'*, and सुतिऔन्हि *sutiaunh'*, are also used but only in the first person and second person Honorific.

(2) Other forms are सुतहून्हि *sut'húnh'*, सूत *sút*, सूतहक *sútahak*, and सुतहीक *sutahík*.

(3) Another form is सुतथून्हि *sut'thúnh'*.

The FEMININE is as the masculine, except that in the feminine of the second person Non-Honorific the form सूतह *sútah*, is not used; the form सूतहिँ *sútah'ñ* or सूतँहिँ *sútãh'ñ* being used instead.

§ 153. *d.* THE RETROSPECTIVE CONDITIONAL.

'If I had slept,' etc.

MASCULINE.

	Honorific.	*Non-Honorific.*
1st P.	सुतितहुँ *sutitah'ñ*,[1]	सुतितहुँ *sutitah'ñ*,[1]
2nd P.	सुतितहुँ *sutitah'ñ*,[1]	सुतितह *sutitah*,[2]
3rd P.	सुतितथि *sutitath'*,[3]	सुतैत *sutait*.[4]

(1) Other forms are सुतितिऐ *sutitiai*, सुतितिऐक *sutitiaik*. The forms सुतितिऔ *sutitiau*, सुतितिऔक *sutitiauk*, and सुतितह *sutitah*,' are also used but only in the first person. The form सुतितिऐन्हि *sutitiainh'* is used in the first person and second person Honorific.

(2) Other forms are सुतितेँ *sutitẽ*, सुतितहुन्हि *sutitahúnh'*, सुतितहक *sutitahak*, सुतितहीक *sutitahík*.

(3) Other forms are सुतितथीन्हि *sutitathính'*, and सुतितथुन्हि *sutitathúnh'*.

(4) Other forms are सुतितै *sutitai*, सुतितैक *sutitaik*, सुतितौ *sutitau*, सुतितौक *sutitauk*, and सुतितैन्हि *sutitainh'*,

The FEMININE is as the masculine, except that in the second person Non-Honorific the form सुतितह *sutitah* is not used; the form सुतितहिँ *sutitah'ñ* or सुतितँहिँ *sutitãh'ñ* being used instead.

§ 154. 2. Two tenses are formed from the present participle सुतैत *sutait.*

a. THE PRESENT.

'I sleep', or 'am sleeping', etc.

MASCULINE.

Honorific.	*Non-Honorific.*
1st P. सुतैत छी *sutait chhí,*[1]	सुतैत छी *sutait chhí,*[1]
2nd P. सुतैत छी *sutait chhí,*[1]	सुतैत छह *sutait chhah,*[2]
3rd P. सुतैत छथि *sutait chhath',*[3]	सुतैत अछि *sutait achh'.*[4]

(1) Other forms are सुतैत छिऐ *sutait chhiai,* and सुतैत छिऐक *sutait chhiaik.* The forms सुतैत छिऔ *sutait chhiau,* सुतैत छिऔक *sutait chhiauk,* and सुतैत छिअह *sutait chhiah'* are also used, but only in the first person. The form सुतैत छिऐन्हि *sutait chhiainh'* is used in the first person and second person Honorific.

(2) Other forms are सुतैत छेँ *sutait chhẽ,* सुतैत छैँ *sutait chhãi,* सुतैत छहक *sutait chhahak,* सुतैत छहीक *sutait chhahík,* and सुतैत छहून्हि *sutait chhahúnh'.*

(3) Other forms are सुतैत छथीन्हि *sutait chhathính',* and सुतैत छथून्हि *sutait chhathúnh'.*

(4) Other forms are सुतैत छै *sutait chhai,* सुतैत छैक *sutait chhaik,* सुतैत छौ *sutait chhau,* सुतैत छौक *sutait chhauk,* and सुतैत छैन्हि *sutait chhainh'.*

FEMININE.

The FEMININE is the same as the masculine, except that the feminine form of the Present Participle, सुतैति *sutait',* is used instead of the masculine सुतैत *sutait.* E. g. सुतैति छी *sutait' chhí,* instead of सुतैत छी *sutait chhí.* The form सुतैति छह *sutait' chhah* (which might be expected as the 2nd person Non-Honorific) is not used, and in its place is used सुतैति छहिँ *sutait' chhah'ñ* or सुतैति छँहिँ *sutait' chhãh'ñ.*

NOTE. In the above forms, when masculine, the final °त *-t* of the present participle may be, and usually is omitted. The Participle and auxiliary then form one word. E. g. सुतैत छी *sutait chhí,* or सुतैछी *sutaichhí.* Similarly, when feminine the final °ति *-t'* of the participle may be omitted. E. g. सुतैति छी *sutait' chhí,* or सुतैछी *sutaichhi.*

§ 155. *b*. THE IMPERFECT.

	Honorific.	*Non-Honorific.*
1st P.	सुतैत छलहुँ *sutait chhalah'ñ*[1]	सुतैत छलहुँ *sutait chhalah'ñ*,[1]
2nd P.	सुतैत छलहुँ *sutait chhalah'ñ*,[1]	सुतैत छलाह *sutait chhaláh*,[2]
3rd P.	सुतैत छलाह *sutait chhaláh*,[3]	सुतैत छल *sutait chhal*.[4]

(1) Other forms are सुतैत छलिऐ *sutait chhaliai*, and सुतैत छलिऐक *sutait chhaliaik*. The forms सुतैत छलिऔ *sutait chhaliau*, सुतैत छलिऔक *sutait chhaliauk*, and सुतैत छलिअह *sutait chhaliah'* are also used, but only in the first person. The form सुतैत छलिऐन्हि *sutait chhaliainh'* is used in the first person and second person Honorific.

(2) Other forms are सुतैत छलेँ *sutait chhalẽ*, सुतैत छलैँ *sutait chhalãi*, सुतैत छलहक *sutait chhal'hak*, सुतैत छलहीक *sutait chhal'hík*, and सुतैत छलहुन्हि *sutait chhal'húnh'*.

(3) Other forms are सुतैत छलथीन्हि *sutait chhal'thính'*, and सुतैत छलथून्हि *sutait chhal'thúnh'*.

(4) Other forms are सुतैत छलै *sutait chhalai*, सुतैत छलैक *sutait chhalaik*, सुतैत छलौ *sutait chhalau*, सुतैत छलौक *sutait chhalauk*, and सुतैत छलैन्हि *sutait chhalainh'*.

FEMININE.

The FEMININE is the same as the masculine, except that the feminine form of the Present Participle सुतैति *sutait'* is used. E. g. सुतैति छलहुँ *sutait' chhalah'ñ*. The forms for the 3rd Person Honorific and the 2nd Person Non-Honorific, are सुतैति छलीह *sutait' chhalíh*, and सुतैति छलीहि *sutait' chhalíh'* instead of सुतैत छलाह *sutait chhaláh*. The form सुतैति छलि *sutait' chhal'* is substituted for सुतैत छल *sutait chhal*, in the 3rd Person Non-Honorific.

NOTE. As in the present tense the masculine termination ० त-*t*, and the feminine termination ०ति-*t'* of the present participle may optionally be omitted. E. g. सुतैत छलहुँ *sutait chhalah'ñ*, or सुतैछलहुँ *sutaichhalah'ñ*. The latter is the more usual form.

§156. 3. Three tenses are formed from the Past Participle सूतल *sútal.*

a. THE PAST.

MASCULINE.

Honorific.	*Non-Honorific.*
1st P. सुतलहुँ *sut'lah'ñ,*[1]	सुतलहुँ *sut'lah'ñ,*[1]
2nd P. सुतलहुँ *sut'lah'ñ,*[1]	सुतलाह *sut'láh,*[2]
3rd P. सुतलाह *sut'láh,*[3]	सूतल *sútal.*[4]

(1) Other forms are सुतलिऐ *sut'liai*, and सुतलिऐक *sut'liaik*. The form सुतलिअह *sut'liah'* is also used, but only in the first person. सुतलिऐन्हि *sut'li-ainh'* is used in the first person and second person Honorific.

(2) Other forms are सुतलें *sut'lẽ*, सुतलैं *sut'lãi*, सुतलहक *sut'lahak*, सुतलहीक *sut'lahík*, and सुतलहुन्हि *sut'lahúnh'*.

(3) Other forms are सुतलन्हि *sut'lanh'*, सुतलथीन्हि *sutal'thính'*, and सुतलथून्हि *sutal'thúnh'*.

(4) Other forms are सुतलै *sut'lai*, सुतलैक *sut'laik*, सुतलौ *sut'lau*, सुतलौक *sut'lauk*, and सुतलैन्हि *sut'lainh'*.

In the FEMININE the following forms are substituted.

For 2 & 3, सुतलीह *sut'líh*, or सुतलीहि *sut'líh'*.

For 4, सुतलि *sútal'*.

§ 157. *b.* THE PERFECT.

'I have slept', etc.

MASCULINE.

Honorific.

1st P. सुतलहुँ अछि *sut'lah'ñ achh',*[1]

2nd P. सुतलहुँ अछि *sut'lah'ñ achh',*[1]

3rd P. सुतलाह अछि *sut'láh achh',*[3]

Non-Honorific,

1st P. सुतलहुँ अछि *sut'lah'ñ achh',*[1]

2nd P. सुतलाह अछि *sut'láh achh,'*[2]

3rd P. सुतलक अछि *sut'lak achh'.*[4]

1. Other forms are सुतलिऐ अछि *sut'liai achh'*, सुतलिऐक अछि *sut liaik achh'*. The form सुतलिअह अछि *sut'liah' achh'* is also used, but only in the first person. सुतलिऐन्हि अछि *sut'liainh' achh'* is used in the first person and second person Honorific.

2. Other forms are सुतलें छह *sut'lẽ chhah*, सुतलें छहक *sut'lẽ chhahak*, सुतलें छहीक *sut'lẽ chhahík*, सुतलें छहुन्हि *sut'lẽ chhahúnh'*, सुतलहक अछि *sut'lahak achh'*, सुतलहीक अछि *sut'lahík achh'*, and सुतलहुन्हि अछि *sut'lahúnh' achh'*.

3. Other forms are सुतलन्हि अछि *sut'lanh' achh'*, सुतलथीन्हि अछि *suta-l'thính' achh'*, and सुतलथून्हि अछि *sutal'thúnh' achh'*.

4. Other forms are सुतलै अछि *sut'lai achh'*, सुतलैक अछि *sut'laik achh'*, सुतलौ अछि *sut'lau achh'*, सुतलौक अछि *sut'lauk achh'* and सुतलैन्हि अछि *sut'lainh' achh'*.

In the Feminine the following forms are substituted.

For 2 & 3, सुतलीह अछि *sut'líh achh'* or सुतलीहि अछि *sut'líh' achh*.

§ 158. *c.* The Pluperfect.

'I had slept,' etc.

Masculine.

	Honorific.	*Non-Honorific.*
1st P.	सुतलें छलहुँ *sut'lẽ chhalah'ñ*,[1]	सुतलें छलहुँ *sut'lẽ chhalah'ñ*,[1]
2nd P.	सुतलें छलहुँ *sut'lẽ chhalah'ñ*,[1]	सुतलें छलाह *sut'lẽ chhaláh*,[2]
3rd P.	सुतलें छलाह *sut'lẽ chhaláh*,[3]	सुतलें छल *sut'lẽ chhal.*[4]

(1) Other forms are सुतलें छलिऐ *sut'lẽ chhaliai*, and सुतलें छलिऐक *sut'le chhaliaik*.

(2) Other forms are सुतलें छलें *sut'lẽ chhalẽ*, सुतलें छलैं *sut'lẽ chhalãi*, सुतलें छलहक *sut'lẽ chhal'hak*, सुतलें छलहीक *sul'lẽ chhal'hík*.

(3) Other forms are सुतलें छलथीन्हि *sut'lẽ chhal'thính'* and सुतलें छलथून्हि *sut'lẽ chhal'thúnh'*.

(4) Other forms are सुतलें छलै *sut'lẽ chhalai*, सुतलें छलैक *sut'lẽ chhalaik*, सुतलें छलौ *sut'lẽ chhalau*, and सुतलें छलौक *sut'lẽ chhalauk*.

In the FEMININE the following forms are substituted.
For 2 & 3, सुतलें छलीह *sut'lẽ chhalíh*, or सुतलें छलीहि *sut'lẽ chhalíh.'*
For 4, सुतलें छलि *sut'lẽ chhal'*.

§ 159. 1. *Participles—Declinable.*

ADJECTIVE PARTICIPLES.

Present, 'sleeping'.

MASCULINE.	FEMININE.
सुतैत *sutait.*	सुतैति *sutait'.*

Past, 'slept'.

MASCULINE.	FEMININE.
सूतल *sútal.*	सूतलि *sútal'.*

§ 160. *Participles—Indeclinable.*

CONJUNCTIVE PARTICIPLES.

'sleeping', 'having slept'.

सूतिकँ *sút' kã*, सूतिकैँ *sút' kãi*, सूतिकैकँ *sút' kaikã.*

ADVERBIAL PARTICIPLES.

सुतितहिँ *sutitah'ñ*, 'on sleeping,' 'in the act of sleeping'.

§ 161. *Precative or Respectful Forms.*

1. RESPECTFUL IMPERATIVE.

सूतल जाय *sútal jáy*, and सूतल जाओ *sútal jáo*, 'be you', or 'ye pleased to sleep'.

2. RESPECTFUL FUTURE.

सूतल जाएत *sútal jáet*, or सूतल जाएतग *sútal jáet'ga*, 'you will sleep', or 'will be pleased to sleep'.

MILD IMPERATIVE.

सुतिह *sutiha,* 'sleep you' or 'sleep ye'.

§ 162. *Infinitive or Verbal Noun.*

सूतब *sútab.*

CHAPTER XI.

OBSERVATIONS ON THE FOREGOING.

§163. Attentive consideration of the foregoing shews that the conjugational forms range themselves under one of two great classes according as the object of the verb is Honorific or Non-Honorific. It may indeed be said that there are two distinct conjugations,—one in which the object is Non-Honorific, and another in which it is Honorific.

§164. In order to make this plain, I here give the more usual masculine terminations of each conjugation, separately in a tabular form.

FIRST CONJUGATION.

Viz. That in which the object is Non-Honorific (including the conjugation of Intransitive Verbs).

(1) Tenses formed from the root देख् *dekh*.

	Prospective Conditional.		Future.		Imperative.		Retrospective Conditional.	
	Subject Honorific.	Subjec Non-Honorific.	Subject Honorific	Subject Non-Honorific.	Subject Honorific.	Subject Non-Honorific.	Subject Honorific	Subject Non-Honorific.
1st Person	ई		अब		ऊ		इतहुँ	
2nd Person	Do	अह	Do	अबह	Do	अह	Do	इतह
3rd Person	अथि	औ	अताह	अत	अथु	औ	इतथि	ऐत

(2) Tenses formed from the present participle देखैत *dekhait*.

		Present		Imperfect.	
		Subject Honorific.	Subject Non-Honorific.	Subject Honorific.	Subject Non-Honorific.
1st Person		छी		छलहुँ	
2nd Person		Do.	छह	Do.	छलाह
3rd Person		छथि	अछि	छलाह	छल

(3) Tenses formed from the past participle देखल *dekhal*.

	Transitive Past.		Intransitive Past.		Transitive Perfect, (2nd Form).		Pluperfect.	
	Subject Honorific.	Subject Non-Honorific.	Subject Honorific.	Subject Non-Honorific.	Subject Honorific.	Subject Non-Honorific.	Subject Honorific.	Subject Non-Honorific.
1st Person	○ अहुँ		○ अहुँ		○ एँ छी		○ एँ छलहुँ	
2nd Person	Do.	○ अह	Do.	○ आह	Do.	○ एँ छह	Do.	○ एँ छलाह
3rd Person	○ अन्हि	○ अक	○ आह	——	○ एँ छथि	○ एँ अछि	○ एँ छलाह	○ एँ छल

The sign ○ signifies that the final vowel of देखल is omitted before the termination.

SECOND CONJUGATION.

Viz, That in which the object is Honorific ,

(1) Tenses formed from the root देख् *dekh.*

	Prospective Conditional.		Future.		Imperative.		Retrospective Conditional.	
	Subject Honorific.	Subject Non-Honorific.	Subject Honorific.	Subject Non-Honorific.	Subject Honorific.	Subject Non-Honorific.	Subject Honorific.	Subject Non-Honorific.
1st Person	इऐन्हि		अबैन्हि		इऐन्हि		इतिऐन्हि	
2nd Person	Do	अहुन्हि	Do	अबहुन्हि	Do	अहुन्हि	Do	इतहुन्हि
3rd Person	अयून्हि	औन्हि	अयून्हि	अतैन्हि	अयून्हि	औन्हि	इतयून्हि	इतैन्हि

(2) Tenses formed from the present participle देखैत *dekhait.*

		Present.		Imperfect.	
		Subject Honorific.	Subject Non-Honorific.	Subject Honorific.	Subject Non-Honorific.
1st Person		छिऐन्हि		छलिऐन्हि	
2nd Person		Do.	छहुन्हि	Do.	छलहुन्हि
3rd Person		छयून्हि	छैन्हि	छलयून्हि	छलैन्हि

(3) Tenses forme[d] from the past participle देखल *dekhal.*

	Transitive Past.		Transitive Perfect, (2nd Form).		Pluperfect.		
	Subject Honorific.	Subject Non-Honorific.	Subject Honorific.	Subject Non-Honorific.	Subject Honorific.	Subject Non-Honorific.	
1st Person	○ ऐन्हि		○ एँ छिऐन्हि		एँ छलिऐन्हि		
2nd Person	Do.	○ अहुन्हि	Do.	○ एँ छहुन्हि	Do.	○ एँ छलाह	
3rd Person	○ अयून्हि	○ अकैन्हि	○ एँ छयून्हि	○ एँ छैन्हि	○ एँ छलयून्हि	○ एँ छलैन्हि	

The sign ○ signifies that the final vowel of देखल is omitted before the termination.

CHAPTER XII.

VERBS WITH ROOTS ENDING IN VOWELS.

§ 165. The roots of both the verbs just conjugated end in consonants. When the root ends in a vowel some slight difficulties occur, which require to be noted. I therefore give two examples of such verbs, not conjugating them fully, but giving, of one the first and third persons singular of the non-honorific first form, and of the other a fuller conjugation : noting at the same time any irregularities which may occur in the other forms.

I shall first give an example of a root ending in a vowel other than आ *á*. These verbs are nearly regular.

§ 166. EXAMPLE OF A ROOT ENDING IN A VOWEL OTHER THAN आ *á*.

MODEL VERB सिअब *siab* "to sew".

Principal Parts.

Root,	सि *si*, "sew,"
Present Participle,	सिऐत *siait*, or सिउत *siut*, "sewing",
Past Participle,	सिअल *sial*, or सिउल *siul*, "sewn."

FIRST FORM. NON-HONORIFIC.

1st. Person.	3rd. Person.
PROSPECTIVE CONDITIONAL.	
सिई *sií*,	सिऔ *siau*.

NOTE.—In the optional forms the letter ब *b* is inserted as follows. Some writers use व् *v* instead of ब् *b*. In pronunciation, however, the sound is something between *b* and *v*.

1st PERSON. सिबिऐ(क) *sibiai(k)*, सिबिऔ(क) *sibiau(k)*, सिबिअऊ *sibiah'*.

2nd PERSON. *Non-Honorific.* सिबह *sibah*, सिबहक *sib'hak*, सिबहीक *sib'hík*, सिबहुन्हि *sib'húnh'*.

3rd PERSON. *Honorific*, सिबथि *sibath'*, or सिअथि *siath'*, सिबथून्हि *sib'-thúnh'*. *Non-Honorific*, सिबैन्हि *sibainh'*.

FUTURE.

सिअब *siab*, सिअत *siat* or सिउत *siut*.

NOTE. In the 1ST. PERSON instead of the forms सिअबै(क) *siabai(k)*, the forms सिबै(क) *sibai(k)* may optionally be used. The form सिइअह *siiah'* is seldom used.

IMPERATIVE.

सिऊ *siú*. सिऔ *siau*.

Optional forms of the 1ST PERSON are, सितिऐ(क) *sitiai(k)*, सितिऔ(क) *sitiau(k)*, सितिअह *sitiah'*, and सितिऐन्हि *sitiainh'*, in all of which the letter त् *t* has been inserted.

2ND PERSON. *Non-Honorific*, Optional forms are सित *sit*, सितहक *sit'-hak*, सितहीक *sit'hík*, and सितहुन्हि *sit'húnh'*.

3RD PERSON. *Honorific*, The form for this person is सिअथून्हि *siathúnh'*.

RETROSPECTIVE CONDITIONAL.

I conjugate this tense in full.

	Honorific.	*Non-Honorific.*
1st P.	सिइतहुँ *siitah'ñ*, or सितहुँ *sitah'ñ*,	*As in the Honorific.*
2nd P.	*As in the 1st. P.*,	सिइतह *siitah*, or सितह *sitah*,
3rd P.	सिइतथि *siitath'* or सितथि *sitath'*,	सिऐत *siait*,

PAST.

1st P. सिअलहुँ *sialah'ñ*, or सिउलहुँ *siulah'ñ*.

3rd P. सिअल *sial*, or सिउल *siul*,

The other tenses do not require explanation, being perfectly regular, and presenting no difficulty.*

§ 167. EXAMPLE OF A ROOT ENDING IN LONG आ *á*.

MODEL VERB. पाएब *páĕb* "to obtain."

Principal Parts.

Root, ... पा *pá*, "obtain."

Present Participle, पवैत *pavait*, or पाइत *páit*, "obtaining".

Past Participle, पाओल *páŏl*, or पाएल *páĕl*, "obtained."

In order to show the conjugation of this class of verbs clearly, I decline it throughout in the first conjugational form. I omit the first Person non-Honorific, and the 2nd Person Honorific, as they are the same in form as the 1st Person Honorific. Note, however, that as usual, certain optional forms are wanting in the 2nd Person Honorific.

PROSPECTIVE CONDITIONAL.

	Honorific.	*Non-Honorific.*
1st P.	पाई *pái*,[1]	——
2nd P.	——	पाबह *pábah*[2]†
3rd P.	पावथि *pábath'*,[3]†	पतौ *patau*.[4]

Optional forms.

(1) पैऐ(क) *paiai(k)*, पैऔ(क) *paiau(k)*, पैअह *paiah'*.

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* Other examples are चूअब *chúab*, "to drip". 1. Imperative चूबू *chúbú*; 2. Fut. चूइब *chúib* or चूअब *chúab*; 3. Do. चूइत *chúit* or चूअत *chúat*; Past Part. चूइल *chúil*, or चूअल *chúal*. धोएब *dhoĕb*, "to wash". 1. Imperative धोबू *dhobú*; 1. Fut. धोएब *dhoĕb* or धोअब *dhoab*; 3. do. धोएत *dhoĕt*, or धोअत *dhoat*; Past Part. धोएल *dhoĕl*, or धोअल *dhoal*. Generally speaking ब् *b* or व् *v* may optionally be inserted between concurrent vowels.

†In this and all similar cases, व *v* is written by some for ब *b*. See § 166.

(2) पैह *paih*, पैअहक *paiahak*, पैअहीक *paiahík*.

The second conjugational forms are

(1) पैएन्हि *paiainh'*, (2) पैअहुन्हि *paiahúnh'*, (3) पैथुन्हि *paithúnh'*.

(4) पबौन्हि *pabaunh'*.

FUTURE.

1st P. पाएब *páĕb*,[1] ———

2nd P. ——— पैबह *paibah*,[2]

3rd P. पैताह *paitáh*, or पौताह *pautáh*,[3] पाएत *páĕt*, or पाओत *páŏt*.[4]

Optional forms.

(1) पैबै(क) *paibai(k)*, पैबौ(क) *paibau(k)*, पैतिऐ(क) *paitiai(k)* पैतिऔ(क) *paitiau(k)*, पैऔक *paiau(k)*; पैअहुँ *paiah'ñ*, पैतहुँ *paitah'n*, पाईग *páíga*.

(2) पैबें *paibẽ*, पैबहक *paib'hak*, पैबहीक *paib'hík*.

(4) पैतै(क) *paitai(k)*, पैतौ(क) *paitau(k)*,

The second conjugational forms are

(1) पैबैन्हि *paibainh'*, (2) पैबहुन्हि *paib'húnh'*, (3) पैथुन्हि *paithúnh'*, पैतैन्हि *paitainh'*.

In all the above forms औत *aut* may be substituted for ऐत *ait* throughout; as पौतिऐ *pautiai*, पौतैन्हि *pautainh'*, &c.

IMPERATIVE.

1st. P. पाऊ *páú*[1] ———

2nd. P. ——— पाबह *pábah'*,[2]*

3rd. P. पाबथु *pábath'*,[3]* पतौ *patau*,[4]

Optional forms, as in the Prospective Conditional.

RETROSPECTIVE CONDITIONAL.

1st P. पैतहुँ *paitah'ñ*,[1] ———

2nd P. ——— पैतह *paitah*,[2]

3rd P. पैतथि *paitath'*[3] पवैत *pavait*.[4]

*In this and all similar cases, व *v* is written by some for ब *b*. See § 166.

Optional forms.

(1) पैतिऐ(क) *paitiai(k)*, पैतिऔ(क) *paitiau(k)*, पैतह *paitah'*.

(2) पैतें *paitẽ*, पैतहक *pait'hak*, पैतहीक *pait'hík*.

(4) पैतै(क) *paitai(k)*, पैतौक *paitau(k)*.

The 2nd. conjugational forms are,

(1) पैतिऐन्हि *paitiainh'*, (2) पैतहुन्हि *pait'húnh'*, (3) पैतथून्हि *pait'thúnh'*, पैतैन्हि *paitainh'*.

For पैत *pait*, पौत *paut* or पवित *pavit* may be used throughout; thus पौतहुँ *pautah'ñ*, पवितहुँ *pavitah'ñ*, &c.

The *Present* and *Imperfect* are regular and do not require comment.

PAST.

1st	P. पौलहुँ *paulah'ñ*,[1]	———
2nd	P. ———	पौलह *paulah'*,[2]
3rd	P. पौलन्हि *paulanh'*,[3]	पौलक *paulak*.[4]

OPTIONAL FORMS

(1) पाओल *páöl*, पौलिऐ (क) *pauliai(k)*, पौलै(क) *paulai(k)*, पौली *paulí*, *&c.*

(2) पौलें *paulẽ*, पौलैं *paulãi*, पौलहक *paul'hak*, *&c.*

(4) पौलकै(क) *paul'kai(k)*, पौलकौ(क) *paul'kau(k)*.

In older Maithilí poetry we sometimes find पैल *pail* instead of पौल *paul*, but this never occurs nowadays: thus पैलहुँ *pailah'ñ*, &c. The verb आएब *áĕb*, "to come," however, still makes its 3rd P. Non-Hon. आएल *áĕl* instead of आओल *áöl*.

PERFECT.

पौलें छी *paulẽ chhí*, or पौलहुँ अछि *paulah'ñ achh'*.

PLUPERFECT.

पौलें छलहुँ *paulẽ chhalah'ñ*

NOTE. It is important to note the conjugation of पाएब *páĕb* carefully; as it is the model of a large class of verbs, principally actives and causals.

The explanation of the seeming irregularities in the conjugation of पाएब *páeb* is this. As explained in § 166, the letter व *v* (or ब *b*) may be inserted after the final vowel of the root, before all vowel terminations. In the case of पा *pá* this is generally done, and hence we get a root पाव *páv* which forms the real conjugational base. The rules in § 148 for the shortening of the long

vowel of the root apply in this conjugation. Before त *t* and ल *l*, immediately following, this व is liable to be changed to ओ *ŏ*, which *ŏ* it may be stated here is pronounced short, which accounts for the forms पाओल *páŏl* and पाओत *páŏt*, in which the *á* remains long in spite of § 148. 1, according to which if *o* was a long vowel we should expect पओल *paol*, and पओत *paot*. When, however, the आ *á* is shortened to अ *a* under § 148.2 or 3, this latter coalesces with a following ओ *ŏ*, and the two together become the diphthong औ *au*. Thus we get, in order, for the 1st. sing. Past पवलहुँ, *pav'lah'n*, पओलहुँ *paŏlah'ñ* and finally पौलहुँ.

The forms containing पै *pai*, are those in which the euphonic letter व *v* (or ब *b*) has not been inserted. In these the आ *á* of the root is first shortened under § 148.2 or 3, and then, combining with a following इ *i*, forms ऐ *ai*. Thus 1st Retro. Conditional is पा + इतहुँ *pá* + *itah'ñ* ; then (§ 148) प+ इतहुँ *pa*+*itah'ñ*, then finally पैतहुँ *paitah'ñ*. In the Future and Past an इ *i* has been inserted first for the sake of euphony. In the Retrospective Conditional this has not been necessary.

Here it must be noted that the ए *ĕ* and ओ *ŏ*, which we find in the conjugation of verbs with vocalic roots, are always pronounced short, and do not affect a preceding long vowel. They will, hence, always hereafter be marked short; thus *ĕ*, *ŏ*.

Chapter XIII.

THE PASSIVE VOICE.

§ 168. As in other Neo-Aryan languages the Passive voice is formed by subjoining the conjugated verb जाएब *jáĕb* "to go", to the past participle. This participle is liable to inflection as to gender, in which respect it agrees with the subject of the verb, but in other respects it remains unaltered. Thus देखल जाएब *dekhal jáĕb* means "to be seen."

§ 169. It is needless therefore to conjugate the passive verb throughout. As however जाएब *jáĕb* is irregular in some of its forms, I here conjugate it in its more usual tenses.

§ 170. जाएब *jáĕb* "to go".

Root,	जा *já*.
Present Participle,	जाइत *jáit*.
Past Participle,	गेल *gel*.

PROSPECTIVE CONDITIONAL.

Honorific.	*Non-Honorific.*
1st. P. जाई *jáí*,	——
2nd. P. ——	जाह *jáh*,
3rd P. जाथि *játh'*,	जतौ *jatau*.

FUTURE.

1st. P. जाएब *jáĕb*,	——
2nd. P. ——	जैबह *jaibah*,
3rd. P. जैताह *jaitáh*,	जाएत *jáĕt*.

IMPERATIVE.

1st. P. जाऊ *jáú*,	——
2nd. P. ——	जाह *jáh*,
3rd. P. जाथु *játh'*,	जतौ *jatau*.

RETROSPECTIVE CONDITIONAL.

1st. P. जैतहुँ *jaitah'ñ*,	——
2nd. P. ——	जैतह *jaitah'*,
3rd. P. जैतथि *jaitath'*,	जाइत *jáit*.

PRESENT. जाइत छी *jáit chhí*, &c.

IMPERFECT. जाइत छलहुँ *jáit chhalah'ñ*, &c.

PAST.

1st. P. गेलहुँ *gĕlah'ñ*,	——
2nd. P. ——	गेलाह *gĕláh*,
3rd. P. गेलाह *gĕláh*,	गेल *gel*.

PERFECT. गेलहुँ अछि *gĕlah'ñ achh'*, &c.

PLUPERFECT. गेल छलहुँ *gel chhalah'ñ*, &c.

CHAPTER XIV.

IRREGULAR VERBS.

§ 171. Besides जाएब *jáĕb*, already conjugated, I have noted the following important verbs as irregular.

करब *karab*, "to do",

धरब *dharab*, "to seize", "place".

आएब *áĕb*, "to come",

देब *deb*, "to give",

लब *leb*, "to take",

होएब *hoĕb*, "to become",

मरब *marab*, "to die".

It is not necessary to conjugate them throughout, and the following tables, showing their principal parts, must suffice.

§ 172. *a.* करब *karab*, "to do".

Present Participle, करैत *karait*,

Past Participle, कैल *kail*,

1st. P. Honorific Past, हम कैलऊँ *ham kailah'ñ*,

3rd. P. Non-Honorific Past, ओ कैलक *o kailak*.

Note also the conjunctive participle कै कऊँ *kai kah'ñ*, or कय कऊँ *kay kah'ñ*, "having done".

b. धरब *dharab* "to seize", "place", is conjugated exactly like करब *karab*, "to do", only substituting ध *dh* for क *k* throughout.

§ 173. आएब *áĕb*, "to come".

Present Participle, अवैत *avait*,

Past Participle, आएल *áĕl*,

3rd. P. Non-Honorific Past, ओ आएल *o áĕl*.

§ 174. *a.* देब *deb*, "to give".

Present Participle, दैत *dait*,

Past Participle, देल *del*,

1st. P. Honorific Past, हम देल *ham del*.

(देलऊँ *dèlah'ñ* is seldom used)

3rd. P. Non-Honorific Past, ओ देलक *o delak*.

Note, that the 2nd person Non-Honorific Imperative, is दह *dah*, and not देअह *deah* ; also दहक *dahak*, दहीक *dahík*.

b. लेब *leb* "to take", is conjugated exactly like देब *deb*, "to give", only substituting ल *l* for द *d* throughout.

Note that the 2nd Person Non-Honorific Imperative is लह *lah*, and not लेअह *leah* ; also लहक *lahak*, and लहीक *lahík*.

§ 175. मरब *marab*, "to die".

Present Part., मुइत *muit*, or मरैत *marait*.

Past Part., मुइल *muil*, or मरल *maral*.

1st P. Hon. Pros. Cond., मरी *marí*.

,, Future, मरब *marab*.

,, Imperative, मरू *marú*.

,, Retrosp. Cond., मुइतऊँ *muitah'ñ*, or मरितऊँ *maritah'ñ*.

,, Present, मरैत छी *marait chhí*.

,, Past, मुइलऊँ *muilah'ñ*, or मरलऊँ *mar'lah'ñ*.

Adverbial Participle, मुइतहिँ *muitah'ñ*.

§ 176. होएब *hoèb*, or हैब *haib*, "to become,"

Present Part., होएैत *hŏait*, or होइत *hoit*.

Past Part., भेल *bhel*.

1st. Hon. Pros. Cond., होइ *hoí*.

,, Future, हैब *haib*, (N. B. The form होईग *hoíga* is not used.)

,, Imperative, होऊ *hoú*

,, Retrospect Cond., होइतऊँ *hŏitah'ñ*.

,, Present, होएत छी *hŏait chhí*, or होइत छी *hoit chhí*.

,, Past, भेलऊँ *bhĕlah'ñ*.

,, Perfect, भेल छी *bhel chhí*, or भेलऊँ अछि *bhĕlah'ñ achh'*.

Conjunctive participle, भै कँ *bhai kā*, भै कैँ *bhai kãi*.

Adverbial participle, होइतहिँ *hŏitah'ñ*.

CHAPTER XV.

THE FORMATION OF ACTIVE AND CAUSAL VERBS.

§ 177. As in other *Gauḍian* languages the neuter verb in Maithilí can be made active, and the active verb, causal.

§ 178. The active verb is generally formed by adding ° आव *áv* to the root, and the causal ° वाव *váv*, but there are many exceptions. The roots thus formed are then conjugated like the root पाव *páv*, the optional form of the root पा *pá*, 'obtain'. See § 167. Note.

The following are examples of the regular adoption of the rule.

NEUTER.	ACTIVE.	CAUSAL.
उठब *uṭhab*, to rise,	उठाएब *uṭháeb*, to raise,	उठवाएब *uṭh'váeb*, to cause to rise.

गिरब *girab,* to fall, गिराएब *giráĕb,* to fell, गिरवाएब *gir'váĕb,* to cause to fell.

चढ़ब *charhab,* to ascend, चढ़ाएब *charháĕb,* चढ़वाएब *charh'váĕb.*

पकब *pakab* to ripen, पकाएब *pakáĕb,* पकवाएब *pak'váĕb.*

बजब *bajab,* to sound, to speak, बजाएब *bajáĕb,* बजवाएब *baj'váĕb.*

लगब *lagab,* to be applied, लगाएब *lagaĕb,* लगवाएब *lag'váĕb.*

पिघलब *pigh'lab,* to melt, पिघलाएब *pigh'láĕb.* पिघलवाएब *pighal'váĕb*

लटकब *laṭ'kab,* to hang, लटकाएब *laṭ'káĕb,* लटकवाएब *laṭak'váĕb.*

§ 179. Monosyllabic roots containing a long vowel, generally shorten it in the active and causal forms; but unlike Hindí, the *guṇa* diphthongs ◦ ए-*e*, and ◦ ओ-*o*, are not shortened to their simple vowels ◦ इ-*i*, and ◦ उ-*u* respectively; they are, instead pronounced short, like *ĕ*, & *ŏ*: thus :—

NEUTER.	ACTIVE.	CAUSAL.
जागब *jágab,* to be awake,	जगाएब *jagáĕb,*	जगवाएब *jag'váĕb.*
बजब *bájab,* to speak,	बजाएब *bájaĕb,*	बजवाएब *baj'váĕb.*
भीजब *bhíjab,* to be wet,	भिजाएब *bhijáĕb,*	भिजवाएब *bhij'váĕb.*
घूमब *ghúmab,* to go round,	घुमाएब *ghumáĕb,*	घुमवाएब *ghum'váĕb.*
But		
डोलब *ḍolab,* to be shaken,	डोलाएब *ḍŏláĕb,*	डोलवाएब *ḍŏl'váĕb*
लेटब *leṭab,* to lie down,	लेटाएब *lĕṭáĕb,*	लेटवाएब *lĕṭ'vaĕb.*

NOTE, that, unlike Hindí, monosyllabic roots, consisting of a consonant and a long vowel, do not form actives in ◦ ला *lá*, or causals in ◦ लवा-*l'vá*.

§ 180. The following are examples of monosyllabic roots of active verbs, which become doubly active and causal.

Active.	Doubly Active.	Causal.
देब *deb*, to give,	दिश्राएब *diáĕb*,	दिश्रवाएब *diaváĕb*.
धोश्रब *dhoab*, to wash,	धोश्राएब *dhŏáĕb* or धोबाएब *dhŏbáĕb*	धोश्रवाएब *dhŏaváĕb*.
पिश्रब *piab*, to drink,	पिश्राएब *piáĕb* or पिबाएब *pibáĕb*,	पिश्रवाएब *piaváĕb*.
सीखब *síkhab*, to learn,	सिखाएब *sikháĕb*,	सिखवाएब *sikh'váĕb*.

Note also here,

जिश्रब *jiab*, to live,	जिश्राएब *jiáĕb*,	जिश्रवाएब *jiaváĕb*.

§ 181. Many neuter verbs with a short vowel in the root simply lengthen it to form the active, and form the causal regularly with ° वा-*vá* ; thus,

Neuter.	Active.	Causal.
कटब *kaṭab*, to be cut,	काटब *káṭab*,	कटवाएब *kaṭ'váĕb*.
गड़ब *gaṛab*, to be buried,	गाड़ब *gáṛab*,	गड़वाएब *gaṛ'váĕb*.
मरब *marab*, to die,	मारब *márab*,	मरवाएब *mar'váĕb*.
Wanting	पालब *pálab*, to rear,	पलवाएब *pal'váĕb*.
Wanting	लादब *ládab*, to load,	लदवाएब *lad'váĕb*.
But,		
खुलब *khulab*, to be open,	खोलब *kholab*,	खोलवाएब *khŏl'váĕb*.

§ 182. The following are irregular.

Neuter.	Active.	Causal.
छूटब *chhúṭab*, to go off,	छोड़ब *chhoṛab*,	छोड़वाएब *chhŏṛ'váĕb*.
टूटब *ṭúṭab*, to be broken,	तोड़ब *toṛab*,	तोड़वाएब *tŏṛ'váĕb*.
फटब *phaṭab*, to be rent,	फाड़ब *pháṛab*,	फड़वाएब *phaṛ'váĕb*.
अटब *aṭab*, to be stopped,	अड़ाएब *aṛáĕb*,	अड़वाएब *aṛ'váĕb*.

बिकब *bikab*, or }
बिकाएब *bikáĕb*, } to be sold, बेचब *bechab*, बेचवाएब *bĕch'váĕb*.

रहब *rahab*, to remain, राखब *rákhab*, रखवाएब *rakh'váĕb*.

§ 183. Amongst others, the following verb takes the causal form, but does not use it in a causal, but only in an active sense; the Causal form thus becomes an optional form of the Active.

SIMPLE VERB.	ACTIVE.
कहब *kahab*, to say,	कहाएब *kaháĕb*, or कहवाएब *kah'váĕb*.

CHAPTER XVI.

COMPOUND VERBS.

§ 184. The compound verbs in Maithilí, do not range themselves under such a simple classification as we find in Hindí. We find the root appearing not only in its simple form, but in other modified forms, for the use of which it is difficult to give any definite rule. I shall adopt as far as possible the classification of Hindi grammars, and hence commence with

A. *Compound Verbs formed from the root, whether simple or modified.*

I. INTENSIVES. Examples are,

§ 185. (*a*) From the simple root;

खा जाएब *khá jáĕb*, to eat up.

पि जाएब *pi jáĕb* }
पि लेब *pi leb*, } to drink up.

हो जाएब *ho jáĕb*, to become.

हो रहब *ho rahab*, to be.

हेड़ा देब *herá deb*, to lose

Note here a kind of passive formed with पड़ब *parab*, to fall. Example, मार पड़ब *már parab*, to be beaten.

§ 186. (*b*) *From the modified root.*

पुकारि उठब *pukár' uṭhab*, to call out.

बनि जाएब *ban' jáĕb*, to be made.

काटि डारब *káṭ' ḍárab*, to cut off.

राखि लेब *rákh' leb*, to lay by.

सूति रहब *súť rahab*, to sleep on.

चलि जाएब *chal' jáĕb*, to depart.

§ 187. II. Potentials. Always formed from the modified root. Examples are,

चलि सकब *chal' sakab*, to be able to move.

बाजि सकब *báj' sakab*, to be able to speak.

लिखि सकब *likh' sakab*, to be able to write.

दै सकब *dai sakab*, to be able to give.

लै सकब *lai sakab*, to be able to take.

जाए सकब *jáĕ sakab*, to be able to go.

§ 188. III. Completives. Sometimes formed from the simple, and sometimes from the modified root. Examples are,—

खा चुकब *khá chukab*, to have done eating.

दै चुकब *dai chukab*, to have done giving.

मारि चुकब *már' chukab*, to have done beating.

The foregoing modified form of the root, is really an additional form of the conjunctive participle, corresponding to the *Bangálí* conjunctive participle in ॰इया. Thus काटि *káṭ'* appears to correspond to the *Bangálí* काटिया *káṭiyá*.

B. *Compound verbs formed with the Verbal Noun.*

§ 189. The following observations have been inserted here, although they might, perhaps, be more logically placed in the Chapter on Simple Verbs.

There are three forms of the Verbal noun. All these can be regularly declined like nouns, but, unlike nouns, they have an oblique form, differing from the nominative, to which the case terminations are attached.

(1.) The first form is that already given in this grammar, ending in ब *b*; as देखब *dekhab*, "seeing." Its oblique form ends in बा *bá*, as देखबा सँ *dĕkh'bá** *sã* "from seeing," देखबाक *dĕkh'bák*, "of seeing," &c.

(2.) The Second form is made by substituting ल *l* for ब *b* in the first form, as देखल *dekhal*, oblique form देखला *dĕkh'lá*. Its nominative or direct therefore generally, but not always (e. g. not in the case of जाएब *jáĕb* "to go") is the same as that of the Past Participle. Sometimes, however, in the case of irregular verbs, the form of the Past Participle is used by the ignorant instead of the real form of the verbal noun. Thus, the proper form of this variety of the verbal noun of the verb जाएब *jáĕb* "to go" is जाएल *jáĕl*, but the vulgar sometimes say गेल *gel*, which is the form of the Past Participle. In the case of verbs whose roots end in आ *á*, the observations in § 168 (note) apply; so that we find forms like पावल *pával*, and पैाला मेँ *paulá mẽ*, beside forms like पाएल *páĕl* and पैला *pailá*.

(3.) The third form of the verbal noun does not occur in the direct form at all. It is only found in the oblique form, which is made by adding अ *a* or ऐ *ai* to the root. Thus Acc. Sing. देख कैँ *dekha* (not *dekh*) *kẽ*, or देखै *dekhăĭ kẽ:* and so on. The final ऐ *ai* is pronounced short thus *dekhăĭ* and does not affect a previous long vowel; cf. § 148. and § 167 (note). Thus we have the verbal noun पठावै *paṭhávăĭ*, while the Present Participle in the Present tense is पठवै (छी) *paṭhavai* (*chhí*) of पठाएब *paṭháeb*, "to send". When the root of the verb ends in आ *á*, this form of the verbal nouns ends either in आवै *ávăĭ* as above, or in ए *ĕ*, as जाए *jáĕ*, पाए *páĕ*. In irregular verbs, as in the second variety, the vulgar use forms connected with the past participle, instead of the regular ones, as मुऐ *muăĭ*, instead of मरै *marăĭ* from मरब *marab*, "to die."

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* See addenda.

§ 190. I. DESIDERATIVES, which are formed in two ways.

(a) By the phrase इच्छा अछि *ichchhá achh'* meaning "there is a desire" following the genitive of the first form of the verbal noun in ब *b*.

(b) By the accusative, genitive, or simple oblique third form of the verbal noun with the verb चाहब *cháhab*, to wish :— Examples—

(*a*) देखबाक इच्छा अछि *dĕkhabák ichchhá achh'*, there is a desire of seeing, *i e.* I wish to see.

With this phrase, compare the Bangálí, देखिबार इच्छा आछि *dekhibár ichchhá áchhi.*

(*b*) हम देख कैँ चहैछी *ham dekha kẽ chahaichhí*, I wish to see.

ओ बाज चहैअछि *o bája chahaiachh'*, he wishes to speak.

घड़ी बाजै चहैछलि *ghaṛi bájăi chahaichhal'*, the clock was about to strike.

ओ जाए चहैछथि *o jáĕ chahaichhath'*, he wishes to go.

ओ मरै (vulgarly मुऐ) चहैत अछि *o marăi* (vulgarly *muăi*) *chahait achh'*, he is at the point of death.

एहि पोथी कैँ पढ़क चाही *ĕh' pothí kẽ paṛhak cháhí*, one should read this book.

तोहरा ओतय जाएक (*or* जाए *or* जाए कैँ) चाही *tŏh'rá otay jáĕk* (or *jáĕ* or *jáĕ kẽ*) *cháhí*, you should go there.

§ 191. II. PERMISSIVES are also formed from the third form of the verbal noun. Examples are ;—

जाए देब *jáĕ deb*, to allow to go.

कहै देब *kahăi deb*, or
कह देब *kaha* (not *kah*) *deb* } to allow to speak.

ओ ओकरा खाए देलकैक *o ŏk'rá kháĕ dĕl'kaik*, he allowed him to eat.

§ 192. III. Acquisitives, are also formed from the same form. Example.

ओ उठैं नहिँ पाबथि *o uṭhăĭ nah'n̄ pábath'*, do not let him rise.

§ 193. III. Frequentatives, are formed with the direct form of the second variety of the verbal noun in ल *l*. Examples.

आएल करब *áĕl karab*, to come frequently.

कैल करब *kail karab*, to do frequently,

ओ कहल करैअछि *o kahal karaiachh'*, he speaks frequently

ओ जाएल करैअछि *o jáĕl karaiachh'*, he goes frequently.

§ 194. IV. Inceptives. In Maithilí these are formed with the oblique form of the third variety of the verbal noun. Examples are

कह लागब *kaha* (not pronounced *kaḥ*) *lágab*, to begin to speak.

दीअ लागब *día lágab*, to begin to give.

मारै लागल *márăĭ lágal*, he began to beat.

बाघ खाए लागल *bágh kháĕ lágal*, the tiger began to eat.

C. *Compound verbs formed from the present participle.*

These are, as in Hindí, Continuatives and Staticals. Examples are ;—

§ 195. I. Continuatives.

लिखैत जाएब *likhait jáĕb*, to continue writing

पढ़ैत जाएब *parhait jáĕb*, to continue reading.

बोलैत जाएब *bŏlait jáĕb*, to continue speaking.

जाइत रहब *jáit rahab*, to continue going.

पवैत आएब *pavait áěb*, to go on finding.

पानि बहैत जाइअछि *páni bahait jáiachh'*, the water keeps flowing away.

नदी केर धार बहैत रहैअछि *nadí ker dhár bahait rahaiachh'*, the stream of the river keeps flowing on.

§ 196. II. Staticals.

कनैत चलब *kanait chalab*, to go along crying.

गबैत आएब *gabait áěb*, to come singing.

एक स्त्री गवैत अवैछलि, *ek strí gavait avaichhal'*, a woman was coming singing.

§ 197. D. *Other compound verbs.*

I. The following idiom with the Past Participle, making quasi statical verbs may be noted,

पानि बहल जाइत अछि *páni bahal jáit achh'*, the water keeps flowing away.

एक बाघ पड़ल फिरैछल *ek bágh paṛal phiraichhal*, a tiger was prowling about.

In connection with this note that the phrase चला जाना *chalá jáná*, "to go away", so common in Hindí, has no counterpart in Maithilí, the Intensive compound being used instead.

II. The Maithilí equivalent to the Hindí ले आना *le áná*, to bring, is आनब *ánab*, and to the Hindí ले जाना *le jáná*, to take away, is the anomalous लेनँ जाएब *lenẽ jáěb*.

PART IV.

Indeclinables.

Chapter XVII.

ADVERBS, PREPOSITIONS, AND CONJUNCTIONS.

§ 198. Henceforth I shall not transliterate. It was necessary to do so in the case of verbs, but Indeclinable words, as a rule, show their own pronunciation.

The following lists of Adverbs have been collected.

§ 199. I. Adverbs of time.

एखन	*Now.*
तखन / तहिआ	*Then.*
कखन / कहिआ	*When?*
जखन / जहिया	*When.*
आइ	*Today.*
कालिह	*Yesterday, tomorrow.*
आइ कालिह	*Now-a-days.*
परसू	*The day before yesterday*, or *the day after-tomorrow.*
प्रतिदिन / अनुदिन / सभदिन	*Every day.*
सदा / सर्वदा	*Always.*
नित्य	*Continually.*
सबेर / प्रातःकाल / अत्युख / भोर	*Early, at dawn.*
कदाचित / कदापि / कहिओ	*Perhaps. sometimes.*
निदान / अन्त / अन्तकाल	*At last.*
बेरिबेरि / बारंबार	*Often.*
शीघ्र	*Quickly.*
तत्काल / तत्क्षण	*Instantly.*
पश्चात् / पाछा	*Afterwards.*
फेरि	*Again.*
एकबेरि	*Once.*

§ 200. II. Adverbs of Place.

एतय	*Here.*	तेम्हर	*Thither.*
ओतय	*There.*	लगपास	*On all sides.*
कतय, कहाँ	*Where?*	समीप	*Near.*
जतय, जहाँ	*Where.*	एहिकात	*On this side.*
ततय, तहाँ	*There.*	ओहिकात	*On that side.*
एम्हर	*Hither.*	सर्बत्र, सभठाम	*Everywhere*
ओम्हर	*Thither.*		
केम्हर	*Whither?*	पार	*Across.*
जेम्हर	*Whither.*	निकट	*Near.*

§ 201. III. Adverbs of Manner.

अकस्मात्, अचक में	*Accidentally.*	वृथा, व्यर्थ, नाहक	*In vain.*
अति	*Very.*	एना	*Thus.*
पृथक, फराक	*Separately.*	कोना, कोन तरहेँ	*How?*
झटपट, झटद	*At once.*	जेना, जैँ तरहेँ	*As.*
		तेना, तैँ तरहेँ	*So.*
तथापि, तैओ	*Nevertheless*	सत्य	*Truly.*
यद्यपि, जैओ	*Although.*	सहज, सहजेँ, सहज में	*Gratis.*
		इत्यादि, इआदि,	*Etcetera.*

§ 202. IV. ADVERBS OF AFFIRMATION AND NEGATION.

हँ *Yes.*
निश्चय *Certainly.*
निस्सन्देह *Doubtlessly.*
अवश्य *Necessarily.*
नहिँ } *No, not.*
न }
जनु *No, do not.*

§ 203. The following are examples of COMPOUND ADVERBS.

कहिओ कहिओ *Sometimes.*
नऊँ नऊँ } *Gently.*
सुस्ते सुस्ते }
एखन धरि *Till now, yet.*
कहिआ धरि } *Till when?*
कखन धरि } *How long?*
कहिओ नहिँ *Never.*
दुनुदिश *On both sides, all round.*
एहन ओहन *Indifferently.*
जैाँ कहिओ *Whenever.*
और कतऊ *Elsewhere.*
कतहु नहिँ *Nowhere.*
एतय धरि *Hitherto.*
नहिँ तँ *If not, else.*
कहिओ न कहिओ *Sometime or other.*
कतहु न कतहु *Somewhere another.*
जखन न तखन *now and then.*
एना नेँ एना *Somehow or other.*

§ 204. The following are examples in which adverbs take the signs of cases after them.

एखनुक बेरि नीक छैक *Now is the best time.* (Lit. *The time of now is good*).

तहिआ सँ आइ भेट भेल अछि *I have not seen you since then till today.* (Lit. *From that time today a (first) meeting has occurred.)*

निदान कँ ऐलाह *At last he came.*

अन्तकाल में ज्ञान भेलैन्हि *At length he came to his senses.*
ओ आइ कें काल्हि कहैत छथि *He puts off from today to tomorrow.* (Lit. *He calls tomorrow today.*)

Particles of Emphasis.

§ 205. These are ई and ही or हीँ, *only, even,* and भी and हु or हुँ, *also, even.* They are always used enclitically, and when any of them is added to a word ending in आ, that आ is omitted. Examples, हमरी *mine only* (हमर + ई), or *me only* (हमरा + ई); हमरी or हमरहुँ *mine also,* or *me also.* उतर, *a reply,* उतरी, *even a reply.* अपनहुँ, *even one's own.*

Prepositions.

§ 206. The following is a list of the more usual Prepositions.

आगाँ *Before.*
पाछाँ *Behind.*
ऊपर *Above.*
नीचाँ *Beneath.*
भीतर *Within.*
संमुख } *Facing.*
सोझाँ }
साक्षात *Before.*
लेल *For, on acconnt of.*
बिनु, बिनाँ *Without, Except.*
बाहर *Out.*
संग *With.*

The above all govern the genitive case.

Conjunctions.

§ 207. The following are the more useful.

आओर or ओ *And.*
कि *That.*
औ *Else, even.*
तँ *Then.*
की...की *Either...or.*
परंतु *But.*
यों *If.*

§ 208. Interjections, see § 24. Others as in Hindí.

ADDENDA ET CORRIGENDA.

INTRODUCTION.

I withdraw the remarks on Page 2 concerning the tract over which Maithilí is spoken. In Champáran a form of Bhojpúrí is spoken, with a strong Maithilí tendency, but not sufficiently strong to entitle me to class the language as a sub-dialect of the latter. We must therefore deduct the figures for Champáran from the foot note, but at the same time we must add the figures for the whole of South Munger and South Bhágalpúr, for the Baṛh Subdivision of Patna, and for part of Púrníyá, where subsequent investigations have shown me that Maithilí in greater or less purity is spoken.

The corrected figures, therefore, for the foot note will run as follows.

Muzaffarpúr	23,15,267
Darbhangá	21,03,337
Munger	18,16,894
Bhágalpúr ... about	20,00,000
Araríá Sub-division of Púrníya	3,05,040
Baṛh „ Patna	2,47,076
TOTAL, ...	87,87,614

§ 5. This Grammar went to the Printer more than a year and a half ago. When the manuscript was despatched, with the exception of Mr. Beames' notes on the Bhojpúrí dialect there was no other philological work from which I could obtain any help regarding the Bihár dialects. Under the circumstances, I purposely avoided mentioning certain facts which I had noticed, but which, mistrusting my own uncorroborated ear, I thought demanded consideration and reflection before stating. One of these, thanks to Dr. Hœrnle's Gauḍian Grammar, has since become one of the commonplaces of Eastern Hindí Grammar. I allude to the existence of the short vowels *ĕ*, *ŏ*, *ăĭ*, and *ăŭ*. These vowels have no symbol in the alphabets of Bihár, being represented like their long congeners as follows; ए *e* or *ĕ*, ओ *o* or *ŏ*, ऐ *ai* or *ăĭ*, औ *au* or *ăŭ*. The fact is, that just as the simple

vowels have each a short and a long form viz: *a* and *á*, *i* and *í* &c, so also the diphthongs have each a short and a long form, *viz: ĕ* and *e*, *ŏ* and *o*, *ăĭ* and *ai* and *ăŭ* and *au*. Instances of these short diphthongs will be found in § 167 (note) ; and as diphthongs are liable to exactly the same rules as regards shortening as the simple vowels, the rules in § 148 apply to them also. Hence, subsequently to § 167, I have marked short diphthongs wherever they occur. Note that the words एहि, this, and ओहि, that, (§§ 85 & 86) are pronounced *ĕh'* and *ŏh'*.

The rules as regards shortening of vowels and diphthongs in verbal inflections have been given by me in § 148 ; but another important rule, first given by Dr Hœrnle, for the shortening of vowels and diphthongs in words other than verbs, must be given here. As adapted to this Maithilí Grammar it is as follows :

(1) As regards आ *á*, this vowel is always shortened if it comes in the antepenultimate syllable or earlier in a word. Thus in the word चाउर *cháur*, rice, the *á* is long, because *á* is only in the penultimate syllable ; but the longer form (see § 17) is चउरुआ *chaŭruá* (or contracted चौरुआ *chauruá*) in which the *a* is short, as it is in a syllable earlier than the antepenultimate. Again there is रामा *Rámá* a proper name, in which the first *á* is long, but in the vocative it is रमवा *ram'vá*, in which the first *a* is shortened, it being in the antepenultimate syllable.

(2) As regards other vowels and diphthongs they are liable to be shortened in the antepenultimate only if a consonant, which is not euphonic य *ya* or व *wa*, follow. If, however, in a syllable earlier than the antepenultimate, they are liable to be shortened no matter whether a consonant or a vowel follow. Thus ओ *o*, this, makes its genitive ओकर *okar*, with a long *o*, but its accusative is ओकरा *ŏk'rá* with a short *ŏ*, as this *ŏ* falls in the antepenultimate and is followed by a consonant. So also the *ĕ* in नेनिआ (see § 34) *nĕniá* is short.

In counting syllables for applying this rule, it must be remembered that a final silent consonant (see § 7) must not be counted a syllable, as it is counted in § 148. Thus ओकर *okar* is only two syllables, while ओकरा *ŏk'rá* is three syllables.

There is only one exception to this rule,—it is that the final syllable एँ *ẽ* of the instrumental case is not considered as part of the word, but as a separate word. Hence we have पानिएँ *pániẽ*, and not पनिएँ *paniẽ* with the *a* short. The word, however, though *written pániẽ* is *pronounced paniẽ* with the *a* short.

§ 70. An optional form of the instrumental singular of ई *í*, "this", is ए *ē*. I have not met any corresponding form for ओ *o*, "that".

§ 85. For एहि *ĕh'*, एह *ĕh* and ऎह *ăĭh* are sometimes used.

§ 86. Similarly for ओहि *ŏh'*, we find ओह *ŏh*, and औह *ăŭh*.

§ 104. NOTE, as to spelling, that verbal forms containing ऐ *ai*, are frequently written with अइ *aï*. Similarly verbal forms in औ *au* are frequently written with अउ *aü*. So that देखैत *dĕkhait* is sometimes written देखइत *dĕkhaït*, and देखिऔ *dĕkhiau*, sometimes देखिअउ *dekhiaü*.

In poetry ऐ *ai* when final is frequently written अय *ay*: e.g. देखिऐ *dĕkhiai* is written sometimes देखिअय *dĕkhiay*.

§ 111. I have omitted a common form for " he is", अछि *ah'*. No other forms from this root are, so far as my experience goes, in use.

§ 117. Add present participle अछैत *achhait* " existing"

§ 132. The forms of the prospective conditional may also be used for the imperative, and *vice versa*.

In poetry the prospective conditional is very commonly used as a simple present. When this is the case, the third singular non-honorific may have also the following additional forms, देख *dekh*, देखे *dekhe*, देखु *dekh'*, देखै *dekhai* (or देखय *dekhay*), and देखऐ *dĕkhaai*. So also in intransitive verbs.

§ 133. 3rd Future Hon.—An optional form for this person is देखथु *dekhath'*, frequently, however, written देखतह *dĕkhat'h'*.

§ 167. *Past Tense.*—The use of the dipthongs *ai* and *au* in this tense is regulated by the following rules.

(1) Transitive verbs (including causals) generally take *au*, and so also does गाएब *gáĕb*, "to sing". Hence we have in the first person पौलहुँ *paulah'ñ*, "I obtained", गौलहुँ *gaulah'ñ*, " I sang", चढ़ौलहुँ *charhaulah'ñ*, " I caused to ascend". The past participles of these verbs are पाओल *páŏl*, गाओल *gáŏl*, and चढ़ाओल *charháŏl*. The principal exception which I have met is the verb खाएब *kháĕb*, "to eat", which makes its past tense खैलहुँ *khailah'ñ*, and its past participle खाएल *kháĕl*: the form खाओल *kháŏl*, I have, however, met, once or twice, though said to be incorrect.

(2) Intransitive verbs as a rule use the diphthong *ai*. Thus अघाएब *agháĕb*, "to be satiated", *past part.* अघाएल *agháĕl*, and its 1st pers. past, अघैलहुँ *aghailah'ñ*, "I was satiated", so also घबड़ाएल *ghab'ráĕl*, "confused," आएल *áĕl*, "come", and हड़बड़ाएल *har'baráĕl*, "agitated", from the intransitive verbs घबड़ाएब *ghab'ráĕb*, आएब *áĕb*, and हड़बड़ाएब *har'baráĕb* respectively.

§ 189-3. The verbal noun (oblique form in ऐ *aï*) of the verbs देब *deb*, to give, and लेब *leb*, to take, inserts an म् *m*, thus, देमै *demaï*, लेमै *lemaï*, *gen.* देमैक *demaïk* &c. Verbs whose root ends in इ *i*, insert a ब *b* in this form: E.g. पिबै *pibaï* from पिअब *piab*, to drink.

See § 4. APPENDIX No. 1.

Table shewing the various alphabets used in Mithilá.

Deva Nágri	Kayathi	Maithili	English Transliteration	Deva Nágri	Kayathi	Maithili	English Transliteration
अ	𑂃	𑒁	a	ञ		𑒘	ñ
आ	𑂄	𑒂	á	ट	𑂗	𑒙	ṭ
इ	𑂅	𑒃	i	ठ	𑂘	𑒚	ṭh
ई	𑂆	𑒄	í	ड	𑂙	𑒛	ḍ
उ	𑂇	𑒅	u	ढ	𑂛	𑒜	ḍh
ऊ	𑂈	𑒆	ú	ण	𑂝	𑒝	ṇ
ऋ		𑒇	ṛi	त	𑂞	𑒞	t
ॠ		𑒈	ṛí	थ	𑂟	𑒟	th
ऌ		𑒉	ḷṛi	द	𑂠	𑒠	d
ए	𑂉	𑒋	e	ध	𑂡	𑒡	dh
ऐ	𑂊	𑒌	ai	न	𑂢	𑒢	n
ओ	𑂋	𑒍	o	प	𑂣	𑒣	p
औ	𑂌	𑒎	aw	फ	𑂤	𑒤	ph
अं	𑂃𑂁	𑒁𑓀	ṅ	ब	𑂥	𑒥	b
अः	𑂃𑂂	𑒁𑓁	ḥ	भ	𑂦	𑒦	bh
क	𑂍	𑒏	k	म	𑂧	𑒧	m
ख	𑂎	𑒐	kh	य*		𑒨	y
ग	𑂏	𑒑	g	र	𑂩	𑒩	r
घ	𑂐	𑒒	gh	ल	𑂪	𑒪	l
ङ	𑂑	𑒓	ṅ	व	𑂫	𑒫	v or w
च	𑂒	𑒔	Ch	श		𑒬	s
छ	𑂓	𑒕	chh	ष		𑒭	sh
ज	𑂔	𑒖	j	स	𑂮	𑒮	s
झ	𑂕	𑒗	jh	ह	𑂯	𑒯	h

* The semi-vowel य is not used by Kayasths in writing Maithili, the vowel इ being substituted for it.

See § 4 APPENDIX No. 1.

A Sanskrit Śloka written in the three characters of Mithilá.

अस्मास्वात्मीयताचिह्नमिदमेवास्य दृश्यते ।।
दयालुरपि यत्क्रोधान्नास्मद्दुःखं जिहीर्षति ।।१।।

अस्मास्वात्मीअता चीह्नमीदमेवासीअदीशीअते ।
दआलुरपीअत्क्रोधान्नास्मद्दुःखंजीहीर्षती ।।१।।

The Kayathi character is not adapted for writing Sanskrit. It has no form for short medial i and has no semivowel ya.

অস্মাস্বাত্মীয়তাচিহ্নমিদমেবাস্যদৃশ্যতে ।।
দয়ালুরপিযৎক্রোধান্নাস্মদ্দুঃখংজিহীর্ষতি ।।১।।

APPENDIX II.

The following is the Parable of the Prodigal Son, in three Languages, Hindí, Maithilí, and Bangálí. The three versions are in parallel columns, and correspond as much as possible line for line.

Hindí.	*Maithilí.*	*Bangálí.*
फिर उसने कहा किसी मनुष्यके दो पुत्र थे।	फेरि ओ कहलथीन्हि कोनो मनुष्य कें दुइ बेटा रहैन्हि।	तिनि आरओ कहिलेन, एक व्यक्तिर दुइ पुत्र छिल;
उनमेंसे छुटकेने पितासे कहा हे पिता सम्पत्तिमेंसे	ओहिमेंसँ छोटका बापसँ कहलक ओ बाबू सम्पत्तिमें सँ	ताहादेर मध्ये कनिष्ठ पुत्र पिताके कहिल, हे पितः, सम्पत्तिर
जो मेरा अंश होय सो मुझे दीजिये, तब उसने	जे हमर भाग हो से हमरा दिअ। तखन ओ	ये अंश आमि पाइब, ताहा देओ ; ताहाते पिता
उनको अपनी सम्पत्ति बाँट दिई। बहुत दिन	इनका अपन सम्पत्ति बाँटि देलथीन्हि। बहुत दिन	ताहादेर जन्ये निज सम्पत्ति बिभाग करिल। अल्प दिन
नहीं बीते कि छुटका पुत्र सब कुछ एकट्ठा करके	नहिं बितल की छोटका बेटा सभकिछु एकट्ठा कैकहुँ	परे सेइ कनिष्ठ पुत्र समस्त धन एकत्र करिया लइया
दूर देश चला गया और वहाँ लुचपनमें दिन बिताते	दूर देश चलगेल आओर ओते लुचपनीमें दिन बितबैत	दूरदेशे प्रस्थान करिल ; आर तथाय नष्टेर मत आचरण करत
हुए अपनी सम्पत्ति उड़ा दिई। जब वह सब कुछ	अपन सम्पत्ति उड़ा देलक। जखन ओ सब किछु	निज सम्पत्ति उड़ाइआ दिल। ताहार सकलइ
उठा चुका तब उस देशमें बड़ा अकाल पड़ा	उड़ा चुकल तखन ओहि देशमें बहुत अकाल पड़लैक	व्यय हइले पर सेइ देशे प्रबल दुर्भिक्ष हइल,
और वह कंगाल हो गया। और वह जाके उस	आओर ओ दुखित भैगेल। आओर ओ जाके ओहि	ताहाते से कष्ट पाइते लागिल। तखन से जाइया तद्-
देशके निवासियोंमेंसे एकके यहाँ रहने लगा	देशक निवासी सभमेंसँ एक गोटा कोते रहैलागल	देशीय कोन पौरेर अनुजीवी हइल ;
जिसने उसे अपने खेतोंमें सूअर चरानेको भेजा।	जे ओकरा अपना खेतसभमें सूगर चरावै निमित्त पठौलकै।	से ताहाके शूकरपाल चराइते आपन तालुके पाठाइआ दिल ;
और वह उन छीमियोंसे जिन्हें सूअर खाते थे	आओर ओ ओहि छीमड़ि सभसँ जे सूगर खाइत छलै	तथाय से शूकरेर खाद्य शुँटीद्वारा
अपना पेट भरने चाहता था और कोई नहीं	अपन पेट भरै चाहैत छल आओर केओ नहिं	उदर पूर्ण करिते आकांक्षा करित, किन्तु केह
उसको कुछ देता था। तब उसे चेत हुआ और	ओकरा किछु दैछलै। तखन ओकरा चैतन्य भेलै आओर	ताहाके दित ना। अवशेषे से मने मने चेतना पाइया
उसने कहा मेरे पिताके कितने मजूरोंको भोजन	कहलक हमरा बापक कतेक बनिहार सभकें खाएक	कहिल, आमार पितार कत बेतनग्राही दास खाद्येर
से अधिक रोटी होती है और मैं भूखसे मरता हूँ।	सँ अधिक रोटी होइछै आओर हम भूखसँ मरैछी।	बाहुल्य पाइतेछे किन्तु आमि एखाने क्षुधाय मरितेछि।
मैं उठके अपने पिता पास जाऊँगा और उस	हम उपटिकै अपना बापक लग जाएब आओर हुनका	आमि उठिया आपन पितार निकटे गिया
से कहूँगा हे पिता मैंने स्वर्गके विरुद्ध और आप-	सँ कहबैन्हि ओ बाबू हम स्वर्गक विरुद्ध आओर अपनेक	बलिब, हे पितः, स्वर्गेर विरुद्धे एवं तोमार
के साम्ने पाप किया है। मैं फिर आपका पुत्र	अध्यक्ष पाप कैल अछि। हम फेरि अपनैक बेटा	साक्षाते आमि पाप करियाछि, तोमार पुत्र
कहावनेके योग्य नहीं हूँ मुझे अपने मजूरोंमेंसे	कहावैक योगग्र नहिं छी हमरा अपन बनिहार सबहिमेंसँ	बलिया बिख्यात हइबार योग्य आर नहि, तोमार
एकके समान कीजिये। तब वह उठके अपने	एकक बराबरि कैलजाओ। तखन ओ उपटिकैं अपना	बेतनग्राही दासेर मत आमाके राख। परे से उठिया आपन
पिता पास चला पर वह दूरही था कि उसके	बापक समीप चलल परन्तु ओ फराकैंहि छल की ओकर	पितार निकटे गमन करिल ; ताहाते दूरे थाकिते ताहार
पिताने उसे देखके दया किई और दौड़के	बाप ओकरा देखिकै दया कैलथीन्हि आओर दौड़िकै	पिता ताहाके देखिते पाइया करुणाविष्ट हइल, एवं दौड़िया
उसके गलेमें लिपटके उसे चूमा। पुत्र ने	ओकरा गरामें लपटिकै ओकरा चुम्बा लेलथीन्हि। बेटा	गिया ताहार गला धरिया ताहाके चुम्बन करिल। तखन पुत्र
उससे कहा हे पिता मैंने स्वर्गके विरुद्ध और	इनका कहलथीन्हि ओ बाबू हम स्वर्गक विरुद्ध आओर	ताहाके कहिल, हे पितः, स्वर्गेर विरुद्धे ओ
आपके साम्ने पाप किया है और फिर आपका	अपनेक अध्यक्ष पाप कैल अछि आओर फेरि अपनेक	तोमार साक्षाते आमि पाप करियाछि, तोमार
पुत्र कहवानेके योग्य नहीं हूँ। परन्तु पिताने	पुत्र कहावैक योगग्र नहिं छी। परन्तु बाप	पुत्र बलिया बिख्यात हइबार योग्य आर नहि। किन्तु ताहार पिता
अपने दासोंसे कहा सबसे उत्तम वस्त्र निकालके	अपना बहिआ सभसँ कहलन्हि जे सभसँ उत्तम वस्त्र बहारकै	दासदिगके आज्ञा दिल, सर्ब्बोत्तम परिच्छद आनिया
उसे पहिनाओ और उसके हाथमें अंगूठी और	हिनका पहिरावह आओर हिनका हाथमें औंठी आओर	इहाके पराओ, एवं इहार हस्ते अंगुरीय ओ
पाँवोंमें जूते पहिनाओ। और मोटा बछड़ा लाके	पाएरमें पनही पहिरावह। आओर मोट बाछा आनि	पाये पादुका देओ। आर हृष्ट पुष्ट बाछुरटी आनिया
मारो और हम खावें और आनन्द करें।	मारह आओर हम खाई आओर आनन्द करी।	मार ; आमरा भोजन करिआ आमोद प्रमोद करि।
क्योंकि यह मेरा पुत्र मूआ था फिर जीआ	किएक तँ ई हमर बेटा मुइल छल फेरि जीउल	जेहेतुक आमार एइ पुत्र मृत हइया पुनर्जीवित हइल,
है खो गया था फिर मिला है, तब वे	अछि हेड़ाएल छल फेरि भेटल अछि, तखन ओ लोकनि	एवं हाराण हइया पुनर्लब्ध हइल। ताहाते ताहारा
आनन्द करने लगे। उसका जेठा पुत्र खेतमें	आनन्द करै लगलाह। ओकर जेठ बेटा खेतमें	आमोद प्रमोद करिते लागिल। तत्काले ताहार ज्येष्ठ पुत्र क्षेत्रे
था और जब वह आते हुए घरके निकट पहुँचा	छलै आओर जखन ओ अबैत अबैत घरक समीप पहुचल	छिल, परे आसिते आसिते बाटीर निकटे उपस्थित हइया
तब बाजा और नाचका शब्द सुना। और	तखन बाजा आओर नाचक शब्द सुनलक। आओर	बाद्य ओ नृत्येर शब्द शुनिते पाइया
उसने अपने सेवकोंमेंसे एकको अपने	अपना सेवक सबहिमेंसँ एककै अपना	दासदेर एक जनके
पास बुलाके पूछा यह क्या है। उसने उससे	लग बजाकै पुछलकैक ई की थिकै। ओ हुनका सँ	डाकिया जिज्ञासा करिल, इहार भाव कि ? से ताहाके
कहा आपका भाई आया है और आपके	कहलकैन्हि अपनेक भाए आएल छथि आओर अपनेक	बलिल, तोमार भ्राता आसियाछे, एवं तोमार
पिताने मोटा बछड़ा मारा है इसलिये कि	बाप मोट बाछा मारलन्हि अछि ऐ हेतु की	पिता ताहाके सुस्थ शरीरे प्राप्त होवाते
उसे भला चंगा पाया है। परंतु उसने क्रोध किआ	हुनका बेश निरोग पाओल अछि। परन्तु ओ क्रोध कैलन्हि	हृष्ट पुष्ट बाछुरटी मारियाछे। ताहाते से क्रुद्ध हइया
और भीतर जाने न चाहा इसलिये उसका	आओर भितरो जैवाक इच्छा नहिं कैलन्हि ऐ हेतु हुनक	भितरे जाइते असम्मत हइल ; तखन ताहार
पिता बाहर आ उसे मनाने लगा। उसने	बाप बाहर आबि हुनका मनावै लगलाह। ओ	पिता बाहिरे आसिया ताहाके साध्यसाधना करिते लागिल।
पिताको उत्तर दिआ कि देखिये मैं इतने	बापकें उत्तर देलन्हि की देखू हम एतेक	किन्तु से पिताके उत्तर करिल, देख, एत
बरसोंसे आपकी सेवा करता हूँ और कभी	बरष सँ अपनेक सेवा करैछी आओर कहिओ	बत्सरावधि आमि तोमार दास आछि, कखनो
आपकी आज्ञाको उल्लंघन न किआ और	अपनेक आज्ञाकेर उल्लंघन नहिं कैल आओर	तोमार आज्ञा लंघन करि नाइ, तथापि
आपने मुझे कभी एक मेम्ना भी न दिया कि	अपने हमरा कहिओ पाठिओ नहिं देल की	आमि जेन निज मित्रगणेर सहित आमोद प्रमोद करि पारि,
मैं अपने मित्रोंके संग आनन्द करता। परन्तु	हम अपना मित्र सभक संग आनन्द करितहुँ। परन्तु	एइ जन्ये एक बारओ एकटी छागवत्स आमाके दिओ नाइ, किन्तु
आपका यह पुत्र जो वेश्याओंके संग आपकी	अपनेक ई बेटा जे वेश्या सबहिक संग अपनेक	तोमार ऐ जे पुत्र वेश्यादेर संगे तोमार
सम्पति खा गया है ज्योंही आया त्योंही	सम्पत्ति खाए गेल अछि जेँहि आएल तेँहि	सम्पत्ति खाइया फेलियाछे, से आसिबामात्र
आपने उसके लिये मोटा बछड़ा मारा है।	अपने ओकरा निमित्त मोट बाछा मारल अछि।	ताहारइ निमित्ते हृष्ट पुष्ट बाछुरटी मारिला।
पिताने उससे कहा हे पुत्र तू सदा मेरे संग	बाप हुनका कहलथीन्हि हे बालक तोँ सदा हमरा संग	तखन पिता कहिल, वत्स, तुमि सतत आमार संगे
है और जो कुछ मेरा है सो सब तेरा है। परन्तु	छह आओर जे किछु हमर अछि से तोहर थिक। परन्तु	आछ, आर आमार सर्ब्बस्वइ तोमार। किन्तु
आनन्द करना और हर्षित होना उचित था	आनन्द करब हर्षित हैब उचित छल	आमादेर आमोद प्रमोद करा ओ आह्लादित होवा उचित बटे,
क्योंकि यह तेरा भाई मूआ था फिर जीआ है	किएक तँ ई तोहर भाई मुइल छल फेरि जीउल अछि	कारण तोमार ऐ भ्राता मृत हइया पुनर्जीवित हइल,
खो गया था फिर मिला है॥	हेड़ाए गेल छल फेरि भेंटल अछि॥	एवं हाराण हइया पुनर्लब्ध हइल॥